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*S. H. 1826.*

**A BRIEF ACCOUNT**  
**OF THE**  
**Indulgences, Privileges, and Favour,**  
**CONFERRED ON THE**  
**ORDER, CONFRATERNITIES, AND CHURCHES,**  
**OF**  
**THE MOST GLORIOUS MOTHER OF GOD,**  
**THE**  
**VIRGIN MARY**  
**OF**  
**MOUNT CARMEL:**

**WITH DISTINCT INSTRUCTIONS FOR THE BROTHERS AND  
SISTERS OF THE SACRED SCAPULAR, AND FOR ALL  
THE FAITHFUL, WHO VISIT THE CHURCHES  
OF THE SAID ORDER.**

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**Translated from the Italian and Spanish Languages,**  
**BY THE VERY REV. THOMAS COLEMAN,**  
*Provincial of the Cal. Carmelites in Ireland.*

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WHICH IS ADDED,  
**LI THE GENERALS**  
e i governed the Order, from the time of  
d the present day.

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*✚ The Profits arising from this little Work are  
to be appropriated to the building of the New Chapel,  
Whitefriar-street.*

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**Entered at Stationers' Hall.**

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## TO THE DEVOUT READER.



This little treatise of the Scapular is offered to the faithful, who have and still continue to benefit by the many privileges which the Blessed Virgin Mary of Mount Carmel promises to those who are truly devoted to her Sacred Habit; and you who so prodigally waste your time in pursuit of your temporal interests, amidst the friends and the vanities of this life, may assuredly give up some portion of it to the consideration of the following pages, in order to render the acquisition of your eternal salvation more easy, through the means of the sacred Scapular, endowed with many privileges. If in reading this book you meet with any thing new or not easily accredited, you need not imagine it a chimera of the author's brain, since this whole work is extracted from the writings of eminent and highly talented men, who never published any work without first having the approbation of the Holy and Apostolic See. Among the works of those learned and truly pious writers we may mention the following:—

1. *Maria Patrona*, of the erudite F. Lezana.
2. *Instructio pro Carmelitis*, written by the V. Rev. Theodor Strazio.
3. *Speculum Carmelitarum*, by Daniel of the Virgin Mary.
4. *Corona Stellarum duodecem*, by F. Isidore of St. Egedius.
5. *Anno Memorabile dei Carmelitani*, by the Revd. Dr. Joseph Maria Fornari.
6. *Documenti Spirituali*, by the same.
7. *Bullarium Carmelitanum*, by the Rev. Dr. Eliseus Monsignani, Procurator General of the Carmelites, printed at Romé, A. D. 1715.

TO THE DEVOUT READER.

The above enumerations of the principal works on this subject will save the trouble of adding a number of notes, which would otherwise have been unavoidable.

I shall here append the Order of Pontiffs who have conceded or confirmed the Indulgences and Privileges mentioned in the body of this work ; they are as follows :

Stephen	V. ..	816	Gregory VII. ..	1073
Leo	VI. ..	847	Lucius III. ..	1181
Adrian	II. ..	867	Gregory VIII. ..	1187
Sergius	III. ..	904	Honorius III. ..	1216
John	X. ..	914	Clement III. ..	1188
John	XI. ..	931	Innocent IV. ..	1243
Gregory	V. ..	996	Clement IV. ..	1265
Sergius	IV. ..	1009	Honorius IV. ..	1285
Alexander	II. ..	1061	Benedict II. ..	1003

John the XXII. with a Bull, which commences with these words,—“ *Sacratissimo ut in Culmine,*” dated the 2nd of March, 1222.

Urban VI. A. D. 1737.

Alexander V. with Bull, “ *Tenore ejusdem Privilegii,*” dated the 7th of December, A. D. 1409.

Nicholas V. in 1447.

Sixtus IV. with a Bull, which commences “ *Dum Attenta,*” dated the 1st of April, 1447.

Clement VII. with two Bulls, the first commencing thus: “ *Dilecte fili Nicolai Audeth,*” in the year 1525 ; the second—“ *Ex clemente sedis Apostolica,*” dated the 12th of August, 1530.

S. Pius VI. with a Bull, beginning with the words—“ *Suprema Dispositione,*” dated the 20th of April, 1566.

Gregory VIII. whose Bulls beginning thus: “ *ut Laudes,*” bears date the 18th of September, 1576.

Sixtus V. in a Bull beginning,—“ *Redituri,*” bearing date the 11th of July, 1587.

Paul V. gave three Bulls, the first—“ *Cum Certas,*” dated the 30th of October, 1606 ; the second,—“ *Priorum Hominum,*” on the 11th of August, 1609, and the third, “ *Alias volentes,*” dated the 19th of July, 1614.

Gregory XV. with a Bull which commences thus: “ *Splendor paternæ gloriæ,*” dated the 19th of September, 1622.



OF THE VERY HIGH TITLE  
OF  
**BROTHERS OF THE VIRGIN MARY**  
OF  
**MOUNT CARMEL.**

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CHAP. I.

THE Sacred Order of Mount Carmel takes its origin and first rise from the Prophet Elias (about 930 years before the Incarnation of the divine Word, Jesus Christ, Redeemer of the world) who instituted it on the top of Carmel, a mountain situated between Palestine and Phenicia in the Holy-land. It was favoured by the most holy Virgin Mary during her life, with her exemplary conversation on the mountain, and after she had been carried glorious both in body and soul from this vale of miseries to the resplendent throne of the Almighty, where she sits at the right hand of her divine Son, and reigns triumphant amidst those happy spirits, she enriched and adorned it with extraordinary and distinguished favours and numberless privileges, and to shew herself the Mother, Protectress and Advocate of this Order, she honoured it still further with the noble and illustrious title of *The Order of the Brothers of the Mother of God, the Virgin Mary of Mount Carmel*, including under that title both the brothers and sisters of the order.

This title was due to the Carmelites, not only because they had enjoyed the familiar conversation of the Virgin Mary before her assumption into

Heaven, but also because they had built to the honour and glory of the same Mother of God an Oratory on Mount Carmel, near the fountain of Elias, where they placed a picture of her, painted by S. Luke the Evangelist, and were the first to dedicate temples to her and venerate her sacred image, as is mentioned by many very eminent writers, and confirmed by the sacred congregation of rites in the Office of the solemnity of the Virgin of Mount Carmel.

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## CHAP. II.

*Of the Patronage and Protection which the Virgin Mary gives to the Order of Carmelites, as being the Patroness and Mother thereof.*

THE Carmelite Order having spread and extended itself through the provinces of Italy, persecutions arose against it, so much so that some persons with infernal malevolence pressingly urged Honoriu8, third Sovereign Pontiff not only to remove the title, but to extinguish and annul altogether this Sacred Order, which had not yet been confirmed by the authority of any Pontiff, with which solicitations the Pontiff was about to comply, when one night there appeared to him the Virgin Mary with a look bordering more on severity and indignation than pleasure, who gave him to understand that the Order and Brothers of Mount Carmel were under her special protection, and warned him in consequence not to consent to the solicitations that were made him, but on the contrary, to honour and favour this Order of her's by confirming the title and regulations of the Order, subjoining, *Non est adversandum in his dum jubeo, nec dissimulandum dum promoveo*—as if she would say, you must not oppose what my religious Carmelites ask, since I myself have promoted every thing in this

Order ; and she further told him that two of his court opposed to, and enemies of her Order should both die suddenly that same night, which, on the following morning he found to be true. Astonished and terrified at this, he told the vision to the sacred College of Cardinals, and in a full Consistory, by reason of the miracle which all had seen in the persons of the two judges who had perished miserably, he by a special bull approved of the Order, and confirmed the so much disputed title : wherefore, to commemorate such a miracle, and so great a favour, the festival of the most holy Virgin of Mount Carmel was instituted, which is celebrated in July.

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### CHAP. III.

*Of the Origin of the Confraternity of the Sacred Habit, or Scapular, of the Virgin Mary of Mount Carmel.*

THERE were many persons of importance, both for their nobility and devotion, in England, who put on the sacred habit of the Order, and thereby rendered it still more venerable and illustrious ; among these the first place is due to S. Simon Stock, which surname was given him for having remained during the space of twenty years (as much forgotten by the world as he was intimately conversant with Heaven,) amidst the horrors of a dense forest, in a large stock or trunk of an ancient oak, hollowed out (whether by nature or art, or by the hands of angels, we know not,) for the habitation of the holy hermit.

Simon, through the influence of the Queen of Paradise, left this trunk, and entered a monastery where he gave himself up to so holy and exemplary a life, that he was esteemed by all rather as an angel descended from heaven, than a mortal man, for which reason after some years, the bless-

ed Alan, the fifth General of the Order among the Romans, having died, he was considered worthy to be elected to the office of General of the Carmelite Order.

This holy man, when General, assisted with all his ability the government and propagation of his Order in the convent of Hull in England, but he was, however, greatly afflicted in his mind at the continual disturbances to which christianity at that time was subjected; the Catholic Church was then reduced to a low condition by the persecutions of the heretics, and still more by the prevalence of vice, circumstances that made him greatly fear the ancient beauty of his Order would be defaced by the general corruption.

The unjust detractions which were heaped upon his Order, were, to him, a source of the greatest torment, his grief was not slightly increased by seeing his brotherhood harshly treated by some prelates and ecclesiastical pastors who were strongly opposed to them, and despised and scorned them as being totally unknown in Europe.

The Saint finding himself in these difficulties his heart being oppressed with sorrow, frequently with very great fervour and a profusion of tears had recourse to the most august Empress of the Heavens, the blessed Virgin Mary, and strongly importuned her with prayers, that as she had already showed herself so favourable to this holy Order, (so long before instituted, and honoured by her with the title of her most holy name) so she should condescend to give it some distinct privilege or mark by which every one might know that she was its patroness and protectress, oftentimes repeating this devout and affectionate prayer *Flos Carmeli, Vitis florigera, splendor Caeli, Virgo puerpera, singularis, Mater mitis, sed viri nescia Carmelitis da privilegia, Stella Maris.*

So efficacious were the prayers of this zealous pastor, that they were at last able to obtain from the hands of the ever Virgin Mary, Mother of

Grace, a kind and favourable answer, since one night there appeared to him the great Mother of God, arrayed with the brightest splendours and accompanied by a great number of happy spirits ; with a joyful look, she gave to S. Simon Stock a Scapular of a brown colour and said to him, *Accipe, dilectissime fili, hoc tui Ordinis Scapulare, meæ Confraternitatis signum ; tibi et cunctis Carmelitis privilegium, in quo quis pie moriens æternum non patietur incendium : Ecce Signum salutis, Salus in periculis, fœdus pacis, et pacti sempiterni*”—“ Take,” said Mary, “oh, my beloved son, this habit of your Order, a sign of my confraternity, a privilege to you and all the Carmelites, that whosoever shall die with it in a pious and christian manner, shall not suffer in the eternal fire of hell : this is a sign of everlasting salvation, a defence against dangers, a convention of peace and of eternal compact between me and you whom I shall ever keep under my special protection.” So spoke the Virgin, and leaving that sacred habit in the hands of the holy man she vanished from before his eyes.

Many eminent authors, as well those unconnected with the Order as these belonging to it, mention this mysterious and remarkable vision and promise ; moreover, the sacred Congregation of Rites has authenticated it with its approbation in the following words, *Nec vero nomenclaturam tantum munificentissima Virgo tribuit et tutelam verum et insigne Sacri Scapularis quod beato Simoni Angelico præbuit ut cœlesti hac veste ordo illi sacer dignosceretur et a malis ingruentibus protegeretur.* (Lect. 2. n. off, Com. Sol.)

The holy General being filled with wonderful astonishment and a very pleasing consolation, told the brethren of the convent and others, of this signal and sublime favour he had received from the blessed Virgin Mary, not merely for the Carmelites but also for all christians, and ordered that in every convent of the Order public and private prayers should be offered up to the Almighty, that he

would vouchsafe for the glory of the great Virgin, the honour of Mount Carmel, and the good of the souls that were redeemed, to authenticate and confirm on earth so extraordinary a favour conceded to him by the Queen of Heaven. In order still further to facilitate the effects of these his most anxious wishes, he gave an account of his success to the Apostolic Nuncio in England Guido Falconio, who afterwards obtained the Papacy under the title of Clement the fourth, and also to John bishop of Northumberland, who after holding many strict and deliberate investigations, in conjunction with several other prelates, doctors, and friars, greatly admired and approved of the divine gift, which in process of time several sovereign pontiffs sanctioned, and adorned with many privileges and favours.

The fame of this amazing present made by the Mother of God to S. Simon, General of the Carmelites, spread itself soon both in England and abroad, whereupon numberless devout persons of every rank came there to participate in so great a treasure. Among the first of those that put on the sacred Scapular of the Virgin Mary of Mount Carmel, were (as history relates) S. Louis, king of France, with Queen Bianca of Castile, his mother, and all the royal family; Edward king of England with his queen and sons; the king of Scotland, with many nobles of that kingdom; Henry, Duke of Lancaster; Henry Duke, of Northumberland; the Earls of Ireland, Holland; S. Angiola daughter of the king of Bohemia; Jane and Anne, noble ladies of Tolosa, and many other personages of the first nobility.

The number of the faithful who wished to participate in this most precious treasure increasing daily, they began in many churches of the Carmelite Order with authority from the bishops and Apostolic Nuncio, which was afterwards confirmed by many sovereign pontiffs, to bless Scapulars and distribute them among the people in conformity

with the intentions of the Virgin Mary, when she called this Scapular *the sign of her confraternity*.

Such were the auspicious beginnings of the ancient confraternity of the sacred habit of our Lady of Mount Carmel, originating principally with the most holy Virgin herself, and afterwards promoted and divulged by S. Simon Stock, an Englishman and General of the Order of the Carmelites. The many and stupendous miracles which are daily seen to be wrought in favour of those who are devoted to this holy habit give to all a very clear and manifest proof how pleasing to the Virgin Mary is this devotion, now so much celebrated and spread throughout the Catholic world.

According as it became known throughout England and in foreign countries, many cities offered the Carmelites grounds whereon to build convents, and several persons of high rank expressed their wish to become members of this holy Order, thereby to participate in its privileges and to die with the holy Scapular, that they might obtain a happy death through the intercession of the blessed Virgin Mary.

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#### CHAP. IV.

*Of the Privileges given by the Virgin Mary to such as wear her habit.*

THOSE who are invested with the habit, or Scapular of the Virgin Mary, enjoy through her merits, as their advocate and protectress, a double privilege, the one Spiritual the other Corporal. The first is founded on these words of Mary, *In quo quis piè moriens æternum non patietur incendium: Ecce Signum Salutis*. The Virgin will never permit that those

truly devoted to her should be damned, but at all times and particularly at the hour of death will extend to them the most powerful aids, so that by her intercession they may expect from her divine son Jesus Christ such an abundance of grace that their souls will not be the unhappy prey of fraudulent and deceitful demons, who several times have been heard to lament and howl most horribly, saying, "*Woe to us! woe to us from the Scapular of Mary!*" as this is truly that valid mark which renders the faithful secure and respected, just as the collar preserved the stag of Cæsar, since on this was written, "*Noli me tangere quia Cæsaris sum,*—touch me not for I am Cæsar's." On the sacred habit of Mount Carmel, the infernal fiend reads, "*Noli me tangere quia Mariæ sum,*—touch me not for I am Mary's. Our venerable sister Rose Mary Serio, who died a great example of piety the 9th May, 1726, aged 52, in Naples exclaimed with exultation, "Oh happy Carmel! you who have Mary for your mother, who by her protection puts to death the infernal serpent." See her life, printed at Rome in 1738, Chap. 41, § 5.

A still stronger proof of this privilege are the miraculous accounts of persons devoted to the habit of this Order, who, though on the point of death, without any means of confessing, have, by contemplating Mary, obtained the favour of being able to accuse themselves of their sins in the presence of a priest, before they died and of obtaining absolution.

The second privilege which is corporal, in like manner is inferred from these words of the Virgin "*Salus in periculis,*" which is confirmed by the sacred Congregation of Rites with the above cited words, "*Ut cælesti hæc Veste Ordo ille Sacer dignosceretur et a malis ingruentibus protegeretur.*" Its effects are every day proved in the persons of the monks, friars, brothers, and votaries of this holy Scapular, who, by the special aid of the Virgin Mary escape numberless dangers.



Very great favours have been obtained both by those belonging to the Order and others by merely invoking with a truly animated faith the powerful aid of the blessed Virgin of Mount Carmel.

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## CHAP. V.

*Of the great and extraordinary Privilege given by the Sabbatine Bull.*

THE affection of a true mother towards her offspring never admits of any limitation, hence it is that we see many of these, who, not content to have given being to their children, to have brought them into the world with so much pain, and to have reared them with so many heart-rending sorrows, think on nothing else than increasing their happiness, and care not that they themselves should die with hunger provided they have their children.

This affection of an earthly mother, bears no proportion to that of the Virgin, who, to show herself truly the mother of those who wear her holy Scapular, did not rest fully satisfied with having preserved them from bodily harm and kept them out of hell, as far as lies in her through the mediation of her powerful protection, but also promised as a truly loving mother, not enduring the sight of her dear and beloved children suffering in the flames of purgatory, that she would free them as soon as possible particularly on the first Saturday after their death, as being a day set aside by the Church for her honour, and bring them to eternal joy in Paradise. This privilege was promulgated by the Virgin Mary in the following manner.

John XXII. Sovereign Pontiff, found himself greatly harrassed by a schism which the Emperor Louis the 4th. wished to raise in the church; he used therefore to offer up daily prayers to the

Most High, that he would allay the tumults that had risen among christians, and liberate the church from the impending calamities. Once having risen early according to his custom, to pray, and kneeling devoutly, his mind being somewhat elevated, there appeared to him the glorious Queen of the firmament, the consoler of the afflicted and troubled, clad in the Carmelite habit, and surrounded with the most magnificent splendour, to the great astonishment and at the same time, joy of the pontiff. She kindly consoled him, and promised him her protection and assistance against his enemy, enjoining on him besides that he should favour, confirm and give efficacy and vigour to what she the Mother of God had obtained in Heaven, from her divine Son Jesus Christ; and graciously conceded to the clergy and laity of her Carmelite Order, that had (these are her words confirmed by the pontiff's), been begun by the prophets Elias and Eliseus, and should publish to all the faithful the precious treasure of the Indulgences of the Sacred Scapular which she herself had given to her faithful and devoted servant Simon, and that she as a most loving mother would go down into Purgatory every Saturday to free such souls as she should find there, to carry her holy habit, subjoining thereto the obligations which those would be obliged to perform who should wear it, to merit this so great and so singular a privilege. The whole is minutely related and confirmed by John XXII. in a bull published in March, 1322, the first words of which are—*Sacratissimo ut in culmine Paradisi*. In this bull the following words spoken by the Virgin Mary to the pontiff occur:—*Et a die quo isti recedunt ab hoc sæculo*, (speaking of the Friars and Brothers of the Order of Mount Carmel), *et properato gradu accelerant ad Purgatorium, ego Mater gratiose descendam Sabbato post eorum obitum, et quos in Purgatorio invenero liberabo, et ad montem sanctum vitæ æternæ perducam*. Then the Pope as Christ's

vicar on earth, adds the clause which ratifies the privilege: *Hanc ergo Sanctam indulgentiam accepto, roboro et confirmo in terris, sicut per merita Virginis Christus concessit in Cælis.*

This extraordinary Bull called Sabbatine was confirmed in 1412, by the Sovereign Pontiff, Alexander V. by another bull which commences *Tenore cujusdam Privilegii*; and by Clement VII. in his apostolic bull given in favour of the Carmelites in 1524, the first words of which are, *Dilecti filii Nicolaus Audeth*, which, after recounting the indulgences and privileges given to these, continues thus: *Ac die qua a seculo hujusmodi recesserint, ipsa gloriosa Virgo Dei Genetrix Sabbato sequenti post ipsorum confratrum, sive Religiosorum, aut sororum obitum, eos visitando a pœnis purgatorii hujusmodi eorum animas liberabit.* And that no one might think that the blessed Virgin is obliged to wait in this manner, till the first Saturday and go in person to Purgatory to free her dear children of Carmel, so as to be unable to free them before it by the mediation of her powerful suffrage and her special protection. The same pontiff, Clement VII. in the bull, *Ex clementi Sedis Apostolicæ*, dated the 12th August, 1530, after mentioning the Revelation of St. John 22nd. adds these words: *Ac ipsa gloriosa semper Virgo Maria ipsorum Confratrum seu Religiosorum, ac Sororum Animas post eorum transitum suis intercessionibus continuis, piis suffragiis et speciali protectione adjuvabit.* S. Pius V. confirmed also this privilege, voluntarily in the bull *Superna dispositione*, dated 20th April, 1566. And in addition to these, the Sovereign Pontiff, Gregory, in the bull *Ut laude gloriosissimæ Virginis*, bearing date the 18th September, 1577, which contains a confirmation of all the favours, indulgences, and privileges of the Carmelite Order, recites and fully ratifies this great privilege, specifying the day to be Saturday, in conformity with the revelation of the Virgin, that the so celebrated name of the *Sabbatine Bull* might not be forgotten, and because the brothers of this

sacred order paid a more marked devotion to the Virgin on this day specially dedicated to her service. And whereas in the kingdom of Portugal some persons prevented the Carmelites from promulgating, in public as well as in private, this aid promised by the Mother of God to her votaries, the Sacred Congregation of their Eminences the Supreme Inquisitors, passed a decree in 1613, confirmed by Paul V. by which the Carmelites were empowered to preach and notify to the people this signal favour and privilege given by the Virgin Mary to such as wear her habit, which, in fine, is so much privileged by her, that to those devoutly wearing it is a safe refuge from the dangers of this life, a powerful aid towards a good death, and a security of liberation from the pains of Purgatory as soon as possible, particularly on the first Saturday after their death: all which favours and privileges are contained in this verse—

*Protego nunc, in morte juvo, post funera salvo.*

“ I protect you now, in death I assist you, and after that I save you.”

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## CHAP. VI.

*An Explanation of Indulgences, Stations and Quarantines.*

Sin is attended by two things,—guilt and punishment; the guilt, which is the stain in the soul by which it becomes an enemy to God, is removed by a sacramental confession, or any act of perfect contrition. The punishment, which is the chastisement due to us by God for having offended him, cannot be taken away but by penance, or holy indulgences, the soul being previously absolved of its guilt.

This being premised, we must, for the better understanding of the following remarks, explain what is a Plenary Indulgence, what a Quarantine, and a Station.

An Indulgence is no more than a remission of the punishment due to sin: *Indulgentia est remissio pœnæ temporalis debitæ pro peccatis actualibus jam dimissis per applicationem satisfactionis Christi, et Sanctorum.* which means, "It is a grace, by the mediation whereof (some conditions being annexed by the person granting it) are remitted the penances which should otherwise be done, either in this world or Purgatory, for the actual sins already remitted through the infinite merits of our Lord Jesus Christ, and of the blessed Virgin Mary, and the Saints.

A Plenary Indulgence is essentially the same as a Jubilee, remitting all the penances and punishments, so that a man thereby returns to the state he was in immediately after baptism; and did he die that instant, his soul would go at once to Paradise without passing through Purgatory. The Jubilee differs from it, in the first place, because that includes in it certain privileges in the reserved cases, absolution from ecclesiastical censures, and commutations of vows; and secondly, in as much as that it is conceded for a general and public reason to the whole Church, and therefore goes throughout all the nations of Christendom, whereas the Plenary Indulgence is usually restricted to a particular place, and a particular description of persons; as for example, that granted on the day of receiving the habit, or at the hour of death.

A limited Indulgence, as would be one of seven or a hundred years, or the like, is a remission of such punishment should be suffered in this life or in Purgatory, so as to correspond with the penance which could be performed in the specified time and therefore not respecting the number of years but the severity of the punishment.

A remission of the half, third, and fourth of the sins, means a pardon or relaxation of the half, third, or fourth part of those penances which should be performed in this or in the other life;

and so we understand this expression, *so many punishments imposed or enjoined or otherwise due to our sins are pardoned*. The reason then why the chief pontiffs use these relaxations arises from the ancient long and rigorous penances which were imposed conformably with the severity of the penitential canons.

A Quarantine signifies forty days, a period acceptable like the forty days for satisfaction and salvation ; hence if the sinner, to cancel any sin must fast seven lents, the Church absolves him by an Indulgence of seven Quarantines. It is besides a remission of forty days' penance in this world, and consequently of the punishment in purgatory, as was said respecting the seven years.

A Station in its proper signification means a rest or stop on a long journey. S. Ambrose gives the name of Stations to the intervals of rest the Jews took after they had gone out of their bondage in Egypt, while on their way through the desert to the land of promise ; when, therefore, we give the name of Stations to the visits we pay the churches or other places appointed by the Popes to pray there, we understand so many intervals of rest to gain the indulgences granted to those places by the mediation of which we arrive at the land of promise, that is, Paradise. It is sufficient to have adverted thus briefly to this subject to gratify such as desire to understand it, and to stimulate them to endeavours to obtain such great treasures.

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## CHAP. VII.

### *General Instructions for obtaining Holy Indulgences.*

Two things are indispensably necessary for arriving at, and really obtaining any Indulgence. The first is to be in a state of grace ; the second, to fulfil all those conditions imposed on such in-

indulgences by the pontiff granting it, among which is always understood that the person receiving the indulgence offer up his prayers to God according to the intention of the pontiff. And, when a particular Church or Altar must be visited in order to acquire it, this visit must be made also in a state of grace, or at least, of contrition, with a resolution of confessing as soon as possible.

And if this visit is to be paid to several Altars it is not necessary to go in person from one place to another, but it is sufficient to stand in one part of the church from whence the Altars that are to be visited may be seen, since thus they morally are visited; and this the word *visit* intimates, which cannot take place without the act of seeing or intending to make said visit by some external and sensible act, as by turning the face towards the Altar, and directing there your intention and prayer. So that, when it is ordained in the bull that whosoever visits the Chapel of the Virgin of Mount Carmel obtains an indulgence, it is understood that in order to obtain it, it is necessary to stand in any part of the church, provided that thence the Altar or Chapel of the Lady of Carmel can be seen.

We must farther remark, that if we are to visit several altars, five for instance, and that in the church there is no more than one altar, or less than five, in such cases we can visit that altar alone, or as many as are there so often, that the whole number of visits will be five; and in this case we are not to suppose that the pontiff's mean we should rise each time and then return, but only that we are to say at that altar, all those supplications and prayers which should be said separately at each altar; for example, if we had to recite five *Paters* and five *Aves* at each altar, the twenty-five *Paters* and twenty-five *Aves* can be said at that altar alone; and the more so, as there is generally a large concourse of people in churches, one cannot freely walk through them and move from one place

to another : this is mentioned here particularly for females, that they may thereby preserve a proper decency, and guard themselves from accidents &c. This explanation is confirmed by Bonnacina, in the word *Indulg.* and several other authors.

Let it, however, be understood, that it is very laudable to go from one place to another on account of the good example we give by going thus when we can. And further, this visit ought to be made personally, and not through the means of others, in as much as it is an action altogether limited to the individual.

The prayers which are to be made on such occasions, are at the option of the individual when they are not specified and prescribed in the bull. The usual practice, however, is, to recite five *Paters* and five *Aves* in honour of the five sacred wounds of Jesus Christ, since the Indulgence is founded on the merit and superabundant satisfaction of his most holy Passion.

Finally, a Plenary Indulgence itself granted to such as visit a church on certain days, or perform any other pious work, cannot be acquired more than once in each day : thus the Sacred Congregation of Indulgences declares, in the decree *Debitæ sæpius fuisse* dated the 7th March 1678. It is true that if there should be a Plenary Indulgence of that kind that can be applied to the dead, by the way of suffrage, then it can be taken once for the individual himself and a second time for the deceased.

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## CHAP. VIII.

*Instructions for the Brothers of the Carmelite Order exclusively.*

THE first observation we have to make, is, that the Scapular must be made of wool of a brown or



black colour. As to the form, it must be made in two parts, as it is to hang from the neck, so that one part may be upon the breast and the other on the shoulders, and for this reason it is called Scapular, as being a garment which covers not only the breast but the shoulders also. It is not necessary that the image of our Lady be sewed to the Scapular, and therefore no one need scruple to wear the habit without it, as the Indulgences are gained by wearing the habit, not by the image.

On this subject the ignorant part of our Laity, particularly in the country, are frequently deceived, trusting to pedlars, who, to make away with, and sell their goods, say that the images of our Lady made of tin or brass, or other metal, sewed in the stomacher, or any thing else, or worn round the neck by a ribbon or string, serve the same purpose as the Scapular. Let them not believe in such tales, for I repeat, they are grossly deceived, gaining not the slightest indulgence, nor any of the privileges of the Brothers of Mount Carmel. Wherefore, let not the Reverend Curates (especially those in whose churches are Confraternities of the blessed Virgin of Mount Carmel,) forget to inform their flocks of this error, that the souls committed to their care may not be defrauded and deprived of such great spiritual benefits.

The second observation is, that in order to be enrolled in the Confraternity of the holy Scapular of Mount Carmel, it is not enough that one take and invest himself with a habit or Scapular though it had been blessed and left by some one of the brothers, whether alive or dead, and though by means of these Scapulars there should be experienced many graces and miracles, but it is always necessary that some Scapular be blessed and given by a person duly authorised by the order, whether a Carmelite priest or one of any other order or even a secular priest. When, however, the first is worn out or lost, the brother may invest himself

with another first getting it blessed. The blessing *he* received when the first one was put on him by the priest is sufficient, so much so, that any one may without scruple change his first habit or any other he has, nay, have several of them for different times and occasions according to his taste and any one of these will be as good as that which was first blessed, the first investiture and reception being quite sufficient.

For a third observation it is necessary to be registered in the book of the brothers of the Confraternity canonically founded, since such is the ancient practice of this Society, and so his Holiness Paul V. supposed when he granted an indulgence to the brothers, registered or to be registered therein as will be mentioned in a subsequent chapter.

Lastly, this Scapular must be carried always, both day and night; not crosswise, nor in the pocket or any other part of the person, nor under the bolster or foot of the crucifix, nor on a nail, but always on the neck, as has been said, without ever omitting it. Scrupulous persons, however, should know that wearing it or keeping it on the neck does not render the use of marriage illicit, nor aggravate any of the sins arising from our frailty, provided they be not in contempt of this habit. In fine each individual ought to set that value on it that the holy memory of Leo XI. of the royal house of Medici did, who, when elected Christ's vicar, and kneeling down to receive the papal dress, was stripped of his Cardinal's habit, by the assistants, upon that, there was seen on his neck the Scapular of the blessed Virgin of Mount Carmel, which he had worn from his infancy. A prelate wished to take it from his neck, thinking that the pontifical garments were of higher dignity and vested with greater privileges than any other dress, the new pontiff perceiving his intention, turned round to him and said, *Sine desine Mariam ne me desinat*

*Maria*, Stop, leave Mary to me, that Mary may not leave me. Father Segneri di Paolo relates the above on the authority of the letter of a bishop who saw the transaction. (*P. Isid. a S. Egid. in Cor. Stell. duod. Stell. 10. ad 13. n. 1401.*)

Not less did the glorious memory of Alexander VII. Senese, value this sacred badge, since before he reached the supreme dignity of pontiff, being obliged after the death of Innocent X. to go into the conclave the day it retired to elect the new pope in the convent of Transpontina at Rome, he wished to receive from the Right Reverend the General of the Carmelites, the sacred habit of Mary, and be enrolled in the Confraternity. After that perhaps, in virtue of this devotion, God willed that on a Wednesday, a day particularly dedicated to Mary, he should be elected chief pontiff. He therefore to correspond with this signal and extraordinary favour, observed with such and so great devotion the abstinence enjoined on Wednesday, that not only on the day of his elevation to the papal chair but on every other Wednesday he was never seen to transgress so noble a devotion and so highly gratifying to the great Mother of God. So the venerable Lezana states in the 4th volume of his Annals, in the year 1251, No. 30, who having been at Rome during the whole of that period, was enabled to get the best information respecting its authenticity.

Some devout persons imagine the habit must be kept next the skin; this however is not necessary, it may be worn over the shirt or clothes at pleasure, provided it be round the neck.

Should the holy Scapular ever be taken violently from a brother, by assassins or enemies of the church, or by ministers of justice, or involuntarily by any one else, or should any one take it off of himself through the impulse of sudden and involuntary madness, or voluntarily upon any

lawful occasion for a short time; as for bathing or any similar purpose, he loses thereby none of the Indulgences, Privileges or Graces which he could have obtained during the time he wore it with the necessary devotion. Should any one however bathe in places where there is a liability of being drowned, it is fitting that he should wear it on such occasions, that if such a misfortune should happen (which God avert) he may die with his Scapular on him. Especially as God has on no few occasions, granted that through the intercession of the Virgin Mary his beloved mother, this holy badge should preserve a brother in the water, and he thereby escape death.

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## CHAP. IX.

*Of the personal Indulgences granted to the Brothers of Mount Carmel.*

The Indulgences granted by the fatherly and merciful liberality of the chief pontiffs are of two kinds—Personal and Local. The former are those immediately conceded to individuals, so that in a manner it may be said they carry them with themselves, and that they are affixed to their persons so that they can obtain and gain them wherever they go. The Local are those which are conceded not immediately to individuals but to Churches, in order that the Faithful may acquire them by visiting those Churches, praying there and performing some other spiritual exercise. The following are the Personal Indulgences with the name of the Pontiff that conceded them appended.

## SECTION 1.

*Plenary Indulgences.*

1. On the day of admission into the Confraternity of the Blessed Virgin of Mount Carmel, and of receiving the habit, to all the faithful of both sexes, who being penitent confess and receive a plenary indulgence. *Paul V.*

2. On the principal Festival of the blessed Virgin Mary of Mount Carmel, celebrated on the 16th of July, (or according to the custom of some places the Sunday following), to those who are or shall be registered, and who being penitent and having confessed and received, shall pray for concord among christian princes, the extirpation of heresy, and the exaltation of the holy mother Church, a plenary indulgence. *Paul V.*

This Festival for the greater devotion or convenience of the Faithful, or in case of any other solemn festival interfering, can be transferred to any other Sunday in the same month. *Clement X.*

3. At the hour of death to the brothers and sisters, who being penitent and having confessed and received, shall invoke the most holy name of Jesus, at least with their hearts if unable to do so with their lips—a plenary indulgence. *Paul V.*

4. On one Sunday in each month, to all the brothers who being penitent and having confessed and received, shall be present at a procession to be celebrated by leave of the Ordinary, and shall pray as above—a plenary indulgence. *Paul V.*

The brothers and sisters who cannot conveniently be present at the aforesaid Procession, having confessed and received, shall obtain the said plenary indulgence conceded by Paul V. to such as are at the said Procession, provided they devoutly visit the Chapel of the Confraternity and pray as above. *Clement X.*

Such as are infirm, imprisoned, or travelling, and cannot visit that Chapel on the said Sunday, may obtain the same Plenary Indulgence by reciting the little Office of the Virgin, or repeating Our Father and the Hail Mary, fifty times, and being at least contrite, with a firm resolution of confessing and receiving as soon as possible, which they will be indispensably obliged to do to obtain the said Plenary Indulgence. *Clement X.*

The Monks and Nuns of the said order in such convents as have no confraternity or in which no Procession is made, may gain the said Plenary Indulgence by devoutly reciting in the Choir the Litanies of the Saints, (or in private if there be a legitimate impediment to their being present in the Choir), and by performing the other acts enjoined by Paul V. *Clement X.*

## SECTION 2.

### *Indulgences not Plenary.*

1. To such as being penitent and having confessed, shall communicate once a month and pray as above, five years Indulgence and as many Quarantines. *Paul V.*

2. To such as shall abstain from eating flesh-meat on those days that the brothers of the confraternity according to their regulations do not eat it, namely, Wednesdays and Saturdays, thirty days indulgence. *Paul V.*

3. To those who shall devoutly recite the Office of the blessed Virgin, a hundred days indulgence. *Paul V.*

4. To those who on any day shall repeat seven times, the Lord's Prayer and Hail Mary, in honor of the seven joys of the same blessed Virgin, forty days indulgence. *Paul V.*

5. To the brothers who being penitent and having confessed, shall receive devoutly on any Festival of the Blessed Virgin, and pray as above,

three years Indulgences and as many Quarantines.  
*Paul V.*

6. To those who will accompany with a light, the Holy Sacrament when it is carried to the sick, and pray to God for them, five years Indulgence and as many Quarantines. *Paul V.*

7. To those who will accompany to the grave not only the dead bodies of the brothers and sisters, but also of any others, and pray for their souls, five days Indulgence, *Paul V.*

8. To such as shall perform one of the following pious works, viz. assisting at mass, or at the other offices celebrated in the church, chapel or oratory of the confraternity. To be present at the meeting whether public or private, of the same confraternity in whatever place they be held.

Sheltering the Poor.

Helping and relieving them in their necessities.

Preventing and assisting such as are in danger of sinning,

Making spiritual and temporal alms.

Reconciling themselves to their enemies or mediating peace between others.

Bringing any mistaken person into the path of salvation.

Teaching the ignorant the commandments of God and those matters that relate to the salvation of the soul.

Lastly, Practising some work of piety or charity.

Every time they will perform one of the above pious works, one hundred days of the penances enjoined or otherwise due according to the forms of the Church. *Paul V.*

9. All the above-mentioned Indulgences as well plenary as not, may be applied for the relief of the Souls in Purgatory by way of suffrage. *Clement X.*

10. Besides these Indulgences and favours, the brothers and sisters also participate in all the spiritual benefits which are given not only in the Carmelite order, but also in the whole Church. Wherefore they participate in all the Prayers,

Vigils, Alms, Masses, Fastings, Pilgrimages, Mortifications, Penances, and in fine, in all those blessings which are prayed for throughout the world, in so many cloisters of monks and nuns, in the infinite number of churches, confraternities, oratories and congregations, which as it were with one voice and one heart, in a thousand parts of the world, pray through the means of the most holy Virgin, to the throne of Divine Majesty. *Clement VIII.*

A favour truly great and remarkable, since by entering into the possession of so many labours, and holy works of so many souls beloved of God, in this world, that is verified of them which was formerly said of the Jews,—*Labores populorum possiderunt*, (Psalm 104), and each brother can freely appropriate to himself what the holy prophet David speaking of himself, says,—*Particeps ego sum omnium timentium te custodientium mandata tua*: (Psalm 118)—I am a partaker with all them that hear thee and keep thy commandments.

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## CHAP. X.

*Of the General Obligations imposed on the Brothers of this Order for the obtaining of the above mentioned Indulgences.*

Of the particular duties imposed on the Brothers of the Lady of Mount Carmel, to acquire and obtain the aforesaid Indulgences; we have spoken already in the preceding chapter when reciting the Indulgences themselves. We are now to treat of the duties in general of the brothers and sisters of this confraternity.

To acquire then the above mentioned Indulgences, and enjoy the privileges promised by the Virgin, viz. that her habit will be in this life a security and preservative in every danger—*Salus*



*in periculis*, and in death a means of escaping the eternal flames of Hell.—*In quo quis moriens æternum non patietur incensum*, the following conditions must be observed and complied with.

1. To enter into some Society or Confraternity of Mount Carmel, canonically founded, and receive the Habit or Scapular, blessed by the Superior of the Order or any other priest, duly authorized, as was mentioned in chap. viii.

2. To be registered in the Book of the Confraternity or Society.

3. Always to wear the Scapular on the neck.

These are briefly the general duties necessary for the brothers and sisters of the order, to obtain the above mentioned Indulgences.

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## CHAP. XI.

*On the particular Duties of the Friars, Monks and other Religious of the Order and Confraternity of Mount Carmel, to obtain the Privilege of the Sabbatine Bull.*

The Society or Confraternity of Mount Carmel, has this peculiar to itself, that it not only like the rest, has been most bountifully enriched on earth by the chief Pontiffs with Holy Indulgences, but the blessed Virgin, with extraordinary partiality as a loving Mother, has privileged it in Heaven, with a promise of special protection at the hour of death to such as have taken the habit, and also to the other brothers; and moreover, by obtaining from her divine Son a speedy deliverance from the pains of Purgatory, particularly on the first Saturday after their death, provided they wear with devotion the Carmelite Habit in this world and observe the conditions hereafter mentioned.

The Graces and Indulgences of the Carmelite Order have been communicated to other Confra-

ternities by the liberality of the chief Pontiffs, and those of the others, in turn, participated with the Carmelites ; but the promise of a happy death, and assistance in Purgatory, in as much as it is a privilege obtained by the Virgin from her Son, though also confirmed by his Vicar, as we said in chap. v. cannot be obtained by any that do not wear the habit of Mount Carmel, and observe those injunctions prescribed by the blessed Virgin, for obtaining it. This privilege having been given in particular by the Queen of Heaven herself under the following conditions, to her Carmelite Confraternity, and to none else ; otherwise were it rendered common to all, it would no longer be a privilege of this ; and were others without the prescribed conditions to enjoy the benefit of it, the privileged would thereby become less so than the others ; and thus the intention of the Virgin would become nugatory.

The words of the blessed Virgin to S. Simon Stock, are very clear, since holding out the habit or Scapular to him, she told him that this was to be a PRIVILEGE, not of all, but of her own Carmelites alone—*Tibi et cunctis Carmelitibus, Aeternum non patietur incendium* ; this is the privilege of a happy death, but conceded only to such as die with the Scapular of the Order on them. *In quo quis moriens.*

*Beatissima Virgo*, (says the Sacred Congregation of Rites), *materno plane affectu, dum igne Purgatorii expiantur solari, ac in caelestem patriam obtentu suo quantoque pie creditur efferre.*—(lect. 2. n. off. com. sal.)

This is the privileged assistance in Purgatory which the Virgin does not wish should be extended indifferently to all the confraternities, for this would be repugnant to the essence of the privilege, which is approved by the following testimony of the Sacred Congregation:—I wish to add, says Mary, that is not to privilege all indiscriminately, but I intend to privilege only—*Filios in Scapularis Societatem relatos, qui abstinentiam modicam, precesque*

*paucas eis præscriptas frequentarunt ac pro Sui status ratione castitatem coluerunt. (Ibidem.)*

The very learned Cartagena of the Order of S. Francis, in the 4th vol. of his Homilies, printed at Rome, 1616, Book 17, Hom. 1. concerning what we have said of this privilege, his words are—*Singularissima certe gratia, qua nulla alia Religio potitur: quamvis enim Seraphici nostri Patris S. Francisci habitum portantibus Plenaria Indulgentia concedatur, ejus tamen reliqui Mendicantium Ordines participes redduntur, eademque Carmelitane familie concessit Clemens VII. felicitis recordationis: gratia vero Sabbatine Bullæ propria est illius, et non aliis communis:—*“‘This is,” says he, “a most singular privilege indeed, in which no other Order participates, for though those who wear the Habit of our seraphic Father, S. Francis, are granted a Plenary Indulgence, nevertheless all other Orders of Mendicants are possessed of the same and in particular that of the Carmelites, to whom it was specially conceded by Clement VII. of happy memory; but the privilege of the Sabbatine Bull is peculiar to this and not common to the others.” Thus the Doctor writes, and in truth he could not speak more clearly in confirmation of this singular privilege, of which those alone can participate who wear the Sacred Habit or Scapular of Mount Carmel.

To be secure of obtaining this privileged aid from the Virgin Mary, the following conditions and obligations must be observed:—

1. To wear the habit or Scapular on the neck both day and night, in honour of the Virgin Mary of Mount Carmel, and to be registered in the book of the confraternity.

2. To observe a chastity corresponding to their state, that is, virgins to continue so till married; married persons to be true to their vows, and widows to observe continence during their widowhood.—This article regards men as well as women.

3. To recite daily the little office of the Virgin Mary or the great one of our Lord, and this will

be sufficient though there be another obligation for reciting it, as a benefit, a vow, penance, &c. those who cannot read must observe the fasts commanded by the Church and abstain from eating meat on Wednesdays and Saturdays, except the Nativity of our Lord fall on such a day, as in that case there need be no abstinence, and yet the assistance and sabbatine privilege will be obtained equally as if there had. It must be remarked, that in abstaining from meat we understand abstaining from every thing in the composition of which meat is used, as broths, &c.

The above mentioned duties must be observed to be able to obtain after death the assistance, privileges, and special protection of Mary the ever Virgin Mother of God, which combined with those mentioned before in chap. x. will be in one view, the following, for such as profess the devotion of the Sacred Scapular of the Virgin Mary of Mount Carmel.

#### OBLIGATIONS.

1. To receive the habit blessed by a Priest vested with that power.
2. To be registered in the book of the confraternity.
3. To wear the habit or Scapular always on the neck.
4. To live chastely according to one's state.
5. To recite daily the Office of our Lady, or of our Lord; and in case of being unable to read, to keep the fasts commanded by the Church, and not to eat flesh meat on Wednesdays or Saturdays; we mention the Saturday because, in some countries it is usual to eat meat on those days.

The seven *Paters* and *Aves*, which are usually said by the votaries, are not indispensable obligations but only simple acts of devotion, for obtaining those Indulgences conceded by Paul V. to such as should recite them, this devotion being

very acceptable to the great Queen of Heaven, principally in memory of the seven great joys she possesses in Heaven, as will be mentioned in chap. xv.

These duties do not subject any one transgressing them to any sin, those alone of them excepted, which from the command of God, or of his Church, would be sinful even in any person unconnected with the order, as for instance, the observance of chastity, a professed monk, or one in holy orders, reciting the divine office, and fasting on the days commanded, which fast, though limited by the Church to those who are above the age of twenty-one years, must be observed even by these (provided they be of an age sufficient to bear it), to render them capable of receiving the assistance of Mary in case the Lord call them to himself before that age, inasmuch as they are in a state, nay, at such an age as perhaps to have more need of such assistance than one who is constrained to fast.

And if there shall be any one who will not always observe the aforesaid duties, in all, or in part, that is, who will not omit them for a day or any other space of time, if he internally repent and resume the observance of them, he will again be enabled to participate in the benefits, and enjoy the privilege and patronage of the blessed Virgin at the awful moment of death, and in Purgatory.

It is true, that no one being obliged to do impossibilities, we must piously believe, that the holy Virgin, in case of inability, may be pleased to submit and content herself with an intention really well disposed, since we see, that when a Pontiff grants a Jubilee, under an obligation of fasting, visiting churches, and offering alms, he concedes also, that in case of persons legitimately impeded, the confessors may commute the said obligations for other pious works equivalent thereto, wherefore, whosoever from any urgent reason, or bodily indisposition may be incapable of such abstinences, or of fasting on the days commanded, or cannot

recite every day the Office of our Lady, (provided he be not obliged to do this by some other motive) he may have these duties commuted for some other pious works by Carmelite Confessors at their prudence and discretion.

As also in case the father, husband, or other head of the family wishes to eat meat or soup on a Wednesday, and forbids any other articles to be prepared for his children or wife, or others who wear the Scapular of this order, in that case, sooner than be a cause of anger to the father or husband, they can eat the meats, and prohibited food, and make the obligation be commuted as above by the Carmelite Confessor.

Those heads of families, particularly the wealthy and rich, in honor of the blessed Virgin, are exhorted not to hinder, but rather to promote in their dependents and families this devotion, imitating in this Philip III. King of Spain, who gave this answer to some persons who wished to persuade him to prevent this abstinence on Wednesday, because it diminished the royal revenues more than three hundred thousand crowns per annum, an answer worthy of that great soul and truly that of a catholic:—*Mas quiero vassallos de la Virgen que el aumento de mis rentas*,—that is, “it is more pleasing to me to have in my kingdom a number of the vassals of Mary than the augmentation of my revenues!!”

In like manner, if any brother should be invited to the house of another on a Wednesday, and from honest and just reasons cannot avoid or reject the invitation, he will be able to eat that kind of food that is presented to him; urbanity and modesty in such a case requiring this conduct.

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## CHAP. XII.

*Of the other Personal Indulgences common to all the Faithful.*

The following Indulgences have at the request of the Carmelites, been conceded to all the Faithful of both sexes ; and any one though not a brother of the order, may obtain in whatsoever place he be.

1. To those who recite the authorized Litanies of the most holy name of JESUS, 300 days' Indulgence.—*Sixtus V.*

2. To those who recite the Litanies of the blessed Virgin, 200 days' Indulgence.—*Sixtus V.*

3. To those who salute any one with the words, " Praised be to Jesus Christ," in Latin or in the common language ; and to those who answer, *In sæcula* or *Amen*, or *for ever* ; 50 days' Indulgence. *Sixtus V.*

4. To those who pronounce the name of JESUS, or that of MARY, with reverence, 25 years' indulgence.—*Sixtus V.*

5. To such Preachers as in their Sermons will exhort their congregations to address each other in the abovementioned manner, and to invoke and pronounce as has been said, the names of JESUS and MARY, the same indulgences as aforesaid. *Sixtus V.*

6. To all those who exert themselves to have this form of salutation put in general practice, the same indulgences.

7. To those who are accustomed to salute or pronounce the name of Jesus, and will call on it at the moment of their death, if not with their lips at least with their heart ; a Plenary Indulgence. *Sixtus V.*

8. All those who are in a state of grace and shall call or name this order and its members with the title of " *The Order and Brothers of the glorious Mother*

of God, the Virgin Mary of Mount Carmel," will, every time they say so, obtain an indulgence of three years and as many quarantines.—*Urban VI.* This indulgence was doubled by Nicholas V. and afterwards he increased it by the addition of seven years and as many quarantines, so that this is an indulgence of thirteen quarantines

A certain person very devout, was extremely anxious and intent on gaining this holy indulgence, and every time she saw any of the members of the order, she said, with a loud voice, "*May the brothers and order of the blessed Virgin Mary of Mount Carmel be blessed.*" Expressions surely becoming every person to use, when they may thereby with such great ease and so little fatigue acquire so great a treasure.

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## CHAP. XIII.

### *Of Local Indulgence.*

The Indulgences above mentioned are, as has been said, Personal, those of the 9th chap. having granted to the brothers, and those of the 12th, to all the faithful, but the following are *Local*, in as much as by the kindness of divers chief pontiffs, have been granted to the Churches of the Sacred Order of Mount Carmel, that the faithful, allured by obtaining these great treasures, may be more easily induced to visit them frequently. Such Local Indulgence, every christian, though he wear not the habit, may acquire them, provided he visit the Church of the Carmelite Order and fulfil the conditions required by the pontiffs who granted them.

To observe some method in enumerating these Indulgences we will begin with those which are plenary on any festival in the year; secondly, those which are not plenary, and may be accured on any



day in the year; thirdly, those which may be acquired on certain days of the week; and, fourthly and lastly, those which can be acquired on certain days and festivals in the year: to the end of each article will be subscribed the name of the pontiff who conceded the indulgence.

### SECTION 1.

*Plenary Indulgences with a Full Remission of Sins on certain Festivals in the year.*

To all those who being truly penitent, and having confessed and received, visit a Church of the Carmelite Order, and pray to God there for the extirpation of heresy, the exaltation of the holy mother Church, and concord among christian princes, on the following festivals.

1. Purification of the Virgin Mary, 2nd of February, a Plenary Indulgence. *Clement X.*

2. S. Andrew Corsin, Bishop and Carmelite, 4th of February, a Plenary Indulgence. *Clement X.*

3. S. Joseph, spouse of the most Holy Virgin, 19th of March, a Plenary Indulgence. *Urban VIII.*

4. Annunciation of the blessed Virgin Mary, 25th of March, a Plenary Indulgence. *Clement X.*

5. S. Angel, Martyr and Carmelite, 5th of May, a Plenary Indulgence. *Clement X.*

6. S. Mary Magdalene de Pazzis, a Carmelite virgin, 25th of May, a Plenary Indulgence. *Clement X.*

7. Visitation of the Virgin Mary, 2nd July. a Plenary Indulgence. *Clement X.*

8. Our Lady of Mount Carmel, in the month of July, a Plenary Indulgence. *Clement X.*

9. S. Elias, Prophet and Patriarch of the Carmelites, 20th of July, a Plenary Indulgence, *Benedict XIII.*

10. S. Albert, Confessor and Carmelite, 7th of August, a Plenary Indulgence. *Clement X.*

11. Assumption of the Virgin Mary, 15th of August, a Plenary Indulgence. *Clement X.*

12. Nativity of the Blessed Virgin, 8th of September, a plenary indulgence *Clement X.*

13. S. Theresa, a Carmelite virgin, 15th of October, a plenary indulgence. *Gregory XV.*

14. Presentation of the Virgin Mary, 21st of November, a plenary indulgence. *Clement X.*

15. S. John of the Cross, Confessor and Carmelite, 24th of November, a plenary indulgence. *Benedict XIII.*

16. Conception of the Virgin Mary, 8th of December, a plenary indulgence. *Clement X.*

17. Besides all these, such as shall assist at the Prayer of the 40 hours, which will be celebrated once a year in the said Church, with the consent of the Ordinary, and shall pray as above, a plenary indulgence. *Urban VIII.*—This is practised in foreign countries only.

## SECTION 2.

### *Local Indulgences which can be acquired every day.*

1. To all those who having truly repented, visit the Churches of the Carmelite Order, Honorius III. and Nicholas IV, have promised the general pardon of all their sins ; this pardon by not being limited to number or time, but positively without limits, and the indefinite disposition being *in jure*, particularly in the case of Indulgences equivalent to a universal one, this pardon must be indubitably considered as a plenary indulgence conceded for any time or day of the year, there being no reason which obliges us to believe that it must be limited to one time more than another : and thus it follows that whosoever will visit, in any time or day of the whole year the Carmelite Churches, and comply with the injunctions prescribed in sec. 5, of this Chap. will acquire a Plenary Indulgence ; a favour truly most remarkable and very singular, granted by those holy pontiffs, who, in effect, were extremely well inclined towards the sacred Order of the Mother of God. Thus it is explained

by the very Rev. Theodore Strazio in his instructions for the Carmelites, chap. 19, printed at Rome, 1640.

2. To those who recite in one of the said Churches the *Pater Noster* and *Ave Maria*, for the living and the dead, 40 days. *Innocent IV.* and *Gregory VIII.* This Indulgence was doubled by *Benedict IX.* and afterwards redoubled by *Nicholas V.* who farther more added seven years and as many quarantines.

3. To those who will be present at the *Salve Regina*, sung every day at the evening prayer in the said churches and will pray as above, 100 days' Indulgence, *Clement X.*

### SECTION 3.

#### *Local Indulgences on certain days of the week.*

1. To all those who in the said churches will hear the Mass of the most holy Sacrament on Thursdays, not hindered by the Office of the Nine Lessons, 100 days' Indulgence. *Sixtus V.*

2. To those who are present at a sermon, or any other reading of the word of God, 100 days' Indulgence. *Sixtus V.*

3. To those who at that same time offer up a prayer there, 50 days' indulgence. *Sixtus V.*

4. To those who on the same day, having confessed their sins, will receive in the said churches, three years and three quarantines' Indulgence. *Sixtus V.*

Every Saturday in the year to those who, being penitent and having confessed, will visit in honour of the Virgin Mary, the churches of the Carmelite Order, forty years and as many quarantines' Indulgence, with the remission of the seventh part of their sins. *Benedict IX.*—This being doubled by *Nicholas V.* and increased by the addition of seven years and as many quarantines, is now an Indulgence of eighty-seven years and as many quarantines, and the remission of two-sevenths of their sins.

6. Every Sunday in the year, to those, who, having repented and confessed, will visit the aforementioned churches, the same Indulgence of eighty-seven years and eighty-seven quarantines with the remission of two-sevenths of their sins. *The same pontiff's as in subject 5.*

7. In the time of Lent, to those, who, being penitent and having confessed, will visit the said churches three times a week, viz. Monday, Wednesdays and Fridays, the same Indulgence and remission as in subjects 5 and 6. *The same pontiff.*

8. To all the Faithful, who, visit a church of the Carmelite Order, on the days of the stations of the Church of Rome expressed in the Roman Missal, and pray for the exaltation of the holy Mother Church, the extirpation of heresy, and concord among christian princes, all the indulgences and remissions of sins and relaxations of penances, which they would gain, were they to make a pilgrimage to the said Churches of Rome on the said days of Stations. *Clement X.*

#### SECTION 4.

*Very great Local Indulgences on certain Days and Feasts of the year.*

1. On the following Festivals,  
The Nativity of our Lord.

Easter Sunday.

Whit Sunday.

Nativity,

Annunciation,

Purification and

Assumption

Invention and

Exaltation

} of the Virgin Mary.

} of the Cross.

Nativity of S. John the Baptist.

SS. Peter and Paul, Apostles.

S Michael, Archangel.

SS. Fabian and Sebastian.

All Saints.

Every day within the Octave of the said Festivals.  
Festivals of the churches of the Carmelite Order.

To all the Faithful, who, devoutly visit the Carmelite Churches, seven years and as many quarantines' Indulgence. *Leo IV.*

On those festivals and days besides gaining the the Plenary Indulgences on each day, as in subject 1. of sec. 2, in this chap. being penitent and having confessed (according to the opinion of the afore-cited Strazio, chap. 18 ) the Faithful can besides, acquire by visiting the said churches, a Plenary Indulgence, on account of the remission of the third part of their sins, granted on the said days by divers pontiffs, Adrian II. Stephen V. Sergius III. John X. John XI. Sergius IV. and Innocent IV and besides by Clement III. Alexander II. Gregory VII. and finally all of them redoubled first by Benedict IX. and afterwards with a *motu proprio*, by Nicholas V. as many thirds being remitted as there have been pontiffs mentioned, for each one does not confirm, but concedes, besides the double of the two last, Benedict and Nicholas.

2. On Good Friday the same indulgences and ample remissions of sins as in subject 1. *The same Pontiffs.*

In addition, by visiting them on the said day after contrition and confession, 40 years and as many quarantines of penances enjoined. *Honorius IV.* This was redoubled by Benedict XI. and afterwards by Nicholas V. seven quarantines being added, so that it is now 167 years and as many quarantines.

3. On the following four Festivals of our Lady viz. Nativity, Annunciation, Purification and Assumption, to all the faithful, who, visit the said Churches, 30 years and 30 quarantines indulgence *Clement IV.* which being doubled as above by Benedict IX. and Nicholas V. and increased by the addition of 7 years and 7 quarantines, is now 127 years and as many quarantines.

Farthermore, by visiting them after a sincere contrition and confession, on the said four festivals of our Lady, 40 years and 40 quarantines of enjoined penances. *Honorius IV.* This being doubled in the same manner as above, is now 167 years and 167 quarantines.

Farthermore, by visiting them after a sincere contrition and confession on the said four festivals, another 40 years and as many quarantines of enjoined penances *John XXII.* Nicholas V. doubled this indulgence and added 7 years and 7 quarantines, so that the whole is 87 years and 87 quarantines.

Farthermore, by visiting them on the said festivals and on the seven days of their octave, 30 years and 30 quarantines indulgence of enjoined penances. *Sixtus IV.*

Besides all this, a plenary indulgence and remission of all sins on those four festivals, granted by Clement X. as we mentioned above in sec. 1. of Plenary Indulgences.

4. On the three other festivals of our Lady viz. Conception, Presentation and Visitation, the same indulgence of Sixtus IV. and the plenary indulgence of Clement X.

5. To all the faithful who visit the Carmelite churches on the festivals of the Invention and Exaltation of the Holy Cross, viz. on the 3d. of May and 14th of September, being penitent and having confessed, 40 years and as many quarantines of penances enjoined. *Honorius IV.* Benedict XI. and Nicholas V. redoubled these, they are therefore 160 years and as many quarantines with the addition of 7 years and 7 quarantines, by Nicholas V.

6. On the titular festivals of the churches of the Carmelite Order, to all those, who, being sincerely penitent and having confessed, visit the said churches, 40 years and as many quarantines of penances enjoined. *Honorius IV.* This was doubled by the same pontiffs as above and is, therefore, 167 years and as many quarantines.

Farthermore, on the titular festivals, by visiting them after contrition and confession, 40 years and as many quarantines indulgence with the remission of the seventh part of their sins *Benedict XI.* This was doubled by Nicholas V. who added 7 years and as many quarantines, so that the whole is now 87 years and 87 quarantines with the remission of two sevenths of sins.

Farthermore, by visiting them on the said titular festivals, 39 years and as many quarantines indulgence of penances enjoined. *Sixtus IV.*

Clement XII. on the 6th of October 1738, granted that one altar should be privileged every day for ever, in each church of the brothers or nuns of the Carmelite Order, erected or to be erected throughout the catholic world. And furthermore, his Holiness, in virtue of a decree of his, dated 3d December, 1738, conceded, that every altar of their churches should be for ever privileged for the friars and nuns of the same Order, at the hour of their death.

## SECTION 5.

*The Conditions required for obtaining the Indulgences mentioned in subject 1. of sec. 2, and in subjects 5, 6, and 7, of sec. 3, and in sec. 4.*

To gain the said indulgences it is necessary conformably with the bull, *Ut laudes*, of pope Gregory XIII. who commuted the obligation *porrigendi manus adjuatrices*.

1. To be contrite and make a sincere confession.
2. To visit some church of the Carmelite Order.
3. To recite either 7 *Pater Nosters* or 7 *Ave Marias* or the vespers of the dead, or kiss the ground before the holy Sacrament, or if he be a brother to wear the Habit or Scapular, according to the directions of the pontifical bulls.
4. To pray to God for the extirpation of Heresy, for the tranquillity and quiet of holy Mother Church, and for peace and union among christian princes.

All the above mentioned indulgences, both personal and local, were specially and by name, confirmed by Clement X. of happy memory, after being reviewed and examined by his Eminence Sig. Cardinal Bona, as is distinctly stated in his bull, *Commissa nobis divinitus*, dated the 8th of May 1673; lastly, after the general suspension of all indulgences that was ordered by Innocent XI. they were again confirmed before all others by the Sacred Congregation of Indulgences and Holy Relics, the 22d of March, 1678.

On the 16th of March 1729, Benedict XIII. granted the power, to the Carmelite Fathers, of giving to the faithful in their own churches, the general absolution and papal benediction, four times in the year, viz. the Nativity of our Lord, the Resurrection of our Lord, Whit Sunday and the Feast of All Saints, commencing with the first vespers.

## CHAP. XIV.

*Of the Indulgences of the Stations of Rome communicated and granted to the Carmelite Churches by Clement X. and afterwards restored according to the decree of the Sacred Congregation, dated 7th of the same month, by Pius VI. of happy memory.*

### STATIONS OF ADVENT.

THE first Sunday of Advent is the station at the church of St. Mary Maggiore's, and there are 10 years' indulgence and as many quarantines.

The second Sunday at the holy Cross in Jerusalem, 10 years' indulgence and 10 quarantines.

The third Sunday, at S. Peter's in the Vatican, 15 years' indulgence and as many quarantines.

Wednesday of the Quarter Tenses, at S. Mark's, 10 years' indulgence and 10 quarantines.



Friday of the Quarter Tenses, at the holy Apostles, 10 years' indulgence and 10 quarantines.

Saturday of the Quarter Tenses, at S. Peter's 10 years' indulgence and 10 quarantines.

The fourth Sunday at the holy Apostles, 10 years' indulgence, and 10 quarantines.

Vigil of the Nativity of our Lady, at S. Mary Maggiore's, 15 years' indulgence and as many quarantines.

The Night of the Nativity of Jesus Christ, at first Mass at S. Mary Maggiore's in the chapel Del Presepio, of the Manger, 15 years' indulgence, and as many quarantines.

On the break of day of the said festival, at second Mass, at S. Anastasia's, 15 years' indulgence, and as many quarantines.

The day of the most holy Nativity, at third Mass, at St. Mary Maggiore's, a plenary indulgence.

S. Stephen's day, at S. Stephen's in Mount Celins, 30 years' indulgence, and as many quarantines.

S. John the Evangelist, at S. Mary Maggiore's, 30 years' indulgence, and 30 quarantines.

Holy Innocents, at S. Paul's, 30 years' indulgence, and 30 quarantines.

The Circumcision of our Lord Jesus Christ, at S. Mary's in Trastevere, 39 years' indulgence, and as many quarantines.

Septuagesima Sunday, at S. Laurence's without the walls of Rome, 30 years' indulgence, and as many quarantines,

Sexagesima Sunday, at S. Paul's, 30 years' indulgence, and 30 quarantines.

Quinquagesima Sunday, at S. Peter's, 30 years' indulgence, and 30 quarantines.

## STATIONS OF LENT.

Ash Wednesday. at S. Sabine's, 15 years' indulgence, and 15 quarantines.

Thursday, at S. George's, 10 years' indulgence, and 10 quarantines.

Friday, at S. John and S. Paul's, 10 years' indulgence, and 10 quarantines.

Saturday, at S. Trifon's, 10 years' indulgence, and 10 quarantines.

First Sunday in Lent, at S. John's in the Lateran, 10 years' indulgence and 10 quarantines.

Monday, at S. Peter's in Chains, 10 years indulgence and 10 quarantines.

Tuesday, at S. Anastasia's, 10 years indulgence and 10 quarantines,

Wednesday, at S. Mary Maggiore's, 10 years indulgence and as many quarantines.

Thursday, at S. Laurence's, in Panisperna, 10 years indulgence and 10 quarantines.

Saturday, at S. Peter's, 10 years indulgence and 10 quarantines.

Second Sunday in Lent, at S. Mary's in Domnica, 10 years indulgence and 10 quarantines.

Monday, at S. Clement's, 10 years indulgence and 10 quarantines.

Tuesday, at S. Balbina's, 10 years indulgence and 10 quarantines.

Wednesday, at S. Cecilia's, 10 years indulgence and 10 quarantines.

Thursday, at S. Mary's in Trastevere, 10 years indulgence and 10 quarantines.

Friday, at S. Vital's, 10 years indulgence and as many quarantines

Saturday, at SS. Marcelline and Peter, 10 years indulgence and 10 quarantines.

Third Sunday at S. Laurence's without the walls, 10 years Indulgences and 10 quarantines.

Monday at S. Mark's, 10 years Indulgence and 10 quarantines.

Tuesday at S. Prudensiana's, 10 years Indulgence and 10 quarantines.

Wednesday at S. Sixtuss', 10 years Indulgence and 10 quarantines.

Thursday at SS. Cosmas and Damian, 10 years Indulgence and as many quarantines.

Friday at S. Lawrences in Lucina, 10 years indulgence and 10 quarantines.

Saturday at Susannah's, 10 years indulgence and 10 quarantines.

Fourth Sunday at the Holy Cross in Jerusalem, 15 years indulgence and 15 quarantines.

Monday at SS. Quattro Coronati, 10 years indulgence and 10 quarantines.

Tuesday at S. Laurence and Damasus, 10 years indulgence and 10 quarantines.

Wednesday at S. Paul's, 10 years' indulgence and 10 quarantines.

Thursday SS. Sylvester and Martin's a Monti, 10 years' indulgence and quarantines.

Friday at S. Eusebius's, 10 years' indulgence and 10 quarantines.

Saturday at S. Nicholas in Carcere, 10 years' indulgence and 10 quarantines.

Passion Sunday at S. Peter's, 10 years' indulgence and 10 quarantines.

Monday at S. Grisogono's, 10 years' indulgence and 10 quarantines.

Tuesday at S. Ciriaco's, 10 years' indulgence and 10 quarantines.

Wednesday at S. Marcellus, 10 years' indulgence and 10 quarantines.

Thursday at S. Apollinaris's, 10 years' indulgence and 10 quarantines.

Friday at S. Stephens in Monte Celio, 10 years' indulgence and 10 quarantines.

Saturday at S. John's *ante Portam Latinam*, 10 years' indulgence and 10 quarantines.

Palm Sunday at S. John's in the Lateran, 25 years' indulgence and as many quarantines.

**Monday in the Holy Week at S. Praxede's, 10 years' indulgence and as many quarantines**

**Tuesday at S. Prisca's, 10 years' indulgence and as many quarantines.**

**Wednesday at S. Mary Maggiore's, 10 years' indulgence and 10 quarantines.**

**Holy Thursday at S. John's in the Lateran, a plenary indulgence.**

**Good Friday at the Holy Cross in Jerusalem, 30 years' indulgence and 30 quarantines.**

**Saturday at S. John's in the Lateran, 30 years' indulgence and as many quarantines.**

#### STATIONS AT EASTER.

**Easter Sunday at S. Mary Maggiore's, a plenary indulgence.**

**Easter Monday at S. Peter's, 30 years' indulgence and as many quarantines.**

**Easter Tuesday at S. Paul's, 30 years' indulgence and 30 quarantines.**

**Wednesday at S. Laurence's without the walls, 30 years' indulgence and 30 quarantines.**

**Thursday at the Holy Apostles, 30 years' indulgence and 30 quarantines.**

**Friday at S. Mary's of the Rotunda, 30 years' indulgence and 30 quarantines.**

**Saturday at S. John's in the Lateran, 30 years' indulgence and 30 quarantines.**

**Low Sunday at S. Pancratius's, 30 years' indulgence and 30 quarantines.**

#### STATIONS AFTER EASTER.

**S. Mark's day at S. Peter's, 30 years Indulgence and 30 Quarantines.**

**Monday of the Rogation days, at S. Mary Maggiore's, 30 years Indulgence and 30 Quarantines.**

**Tuesday of the Rogation days, at S. John's in the Lateran, 30 years Indulgence and as many Quarantines.**

Wednesday at S. Peter's 30 years Indulgence and as many Quarantines.

Ascension Thursday, at S. Peter's, a Plenary Indulgence.

Vigil of Pentecost at S. John's in the Lateran, 10 years Indulgence and 10 Quarantines.

Whit. Sunday, at S. Peter's, 30 years Indulgence and 30 Quarantines.

Whit. Monday, at S. Peter's in Chains, 30 years' Indulgence and Quarantines.

Tuesday, at Anasthasia's, 30 years Indulgence and 30 Quarantines.

Wednesday of the Quarter Tenses at S. Mary Maggiore's, 30 years Indulgence and 30 Quarantines.

Thursday, at S. Laurence's without the walls, 30 years Indulgences and 30 Quarantines.

Friday, of the Quarter Tenses at the Holy Apostles, 30 years Indulgence and as many Quarantines.

Saturday, of the Quarter Tenses at S. Peter's, 30 years Indulgence and 30 Quarantines and one soul freed from Purgatory.

*Stations of the Quarter Tenses of September.*

Wednesday after the Festival of S. Mary Maggiore's, 10 years Indulgence and as many Quarantines.

Friday at the Holy Apostles, 10 years Indulgence and 10 Quarantines.

Saturday, at S. Peter's, 10 years Indulgence and as many Quarantines.

It is to be observed, that except on the above named days, there is no Stational Indulgence at Romé, or any other place, and this not only not in the Carmelite Churches, but also not in any other Church, though belonging to the regulars that enjoy those stational indulgences, for Innocent II. of happy memory, has decided in all cases, and generally, that they cannot be acquired

or have effect but on the before named days, marked in the Roman Missal; so also the decree *de late Sæpius* of the Sacred Congregation of Indulgences, which we cited before at the end of chap. vii.

To gain those Stational Indulgences it suffices to be in a state of grace and to visit a Church of the Carmelite Order, on the above named days of the Stations, and to pray to God there, for the exaltation of the Holy Mother Church, the extirpation of heresy, and peace among christian princes; and to recite *five Pater Nosters* and *five Ave Marias*, in memory of the Passion of our Lord Jesus Christ, and whatever further prayers one's own devotion may suggest to them: for instance, *seven Paters* and *seven Aves* in honour of the joys of the Virgin Mary, or *fifteen Paters* and *fifteen Aves* in honour of her fifteen Mysteries or Litanies, &c. &c.

Besides the above mentioned Local Indulgences, which through the Apostolic benignity, all the Churches of the Carmelite Order have in common, they may also have others in particular, of which it is, if not impossible, at least very difficult to give a full account. I will only say, that in the Carmelite Church of Florence, on Low Sunday, the day on which that Church was consecrated, there is a Plenary Indulgence and full remission of sins, granted for ever, by Gregory XIII. of happy memory, dated the 16th of May, 1585.

Finally, it should be no surprise to the reader that he will find many and different indulgences granted to the same Church on the same day; for this arises from their having been conceded at different times by different Pontiffs, each one of whom approves and confirms those granted by his predecessors and besides grants other new ones for the greater honour of that church.

## CHAP. XV.

*Of the Devotion of the Seven PATER NOSTERS and Seven AVE MARIAS, usually practised by the Brothers of Mount Carmel.*

Many are the acts of devotion used by the brothers and sisters of the Carmelite Order, to honour and reverence their Mother and Patroness the Virgin Mary. Among these is the devout recital of *Seven Pater Nosters* and *Seven Ave Marias*, in memory of the seven principal prerogatives with which the blessed soul of the great Queen of Angels is honoured and exalted in Heaven by her most divine Son Jesus Christ. The pure Virgin herself made known to the world how dear to her heart this devotion is, when she appeared in person to the glorious Martyr St. Thomas, Archbishop of Canterbury in England, and condescended to instruct him with her own mouth.

This holy Prelate, as a special votary of the Mother of God, was accustomed to offer his devotions to her every day with particular affection, making mention of the seven principal joys which she had in this mortal life, viz.—

1. When the King of Heaven entered her chaste womb to take on him human flesh.

2. When without affecting her virginity she brought him forth.

3. When thirteen days after that she saw three kings of the east adoring him, and offering him tribute as true God and true Man.

4. When she heard the holy old man Simon, declaring him to be the true Messiah and Saviour of the world.

5. When she found him among the Doctors in the Temple, disputing to the astonishment of all of them.

6. When she saw him raised from the dead immortal.

7. When finally, she saw him rise glorious and triumphant into Heaven.

This Saint according to the relation of Bustio in his *Mariale* ; being one day among others practising this holy devotion, there appeared to him visibly, the blessed Virgin Mary, and speaking kindly, pronounced the following words :—

“ It gives me, my dear Thomas, no slight pleasure, that you honour me by addressing me in memory of those pleasures which I formerly had in the world, but know that your devotion will be much more acceptable to me if you make mention of the seven principal delights among the many others my heart enjoys above in Heaven.

Such was the origin of this devotion so pleasing to our Lady the Blessed Virgin, and afterwards so much divulged and disseminated in the hearts of the Faithful. In order therefore, that all who profess the devotion of Mount Carmel might embrace it with greater fervour, Paul V. sovereign Pontiff, of happy memory, granted 40 days' Indulgence on each day, to all those who being registered in the Confraternity of the Carmelites and wearing the blessed Scapular of the Blessed Virgin Mary, should recite every day seven *Paters* and seven *Aves*, in memory of the above mentioned seven delights that she enjoys in glory in Paradise.

From which circumstance the greater part of the brothers have taken up the belief that the recital of the seven *Pater Nosters* is an indispensable obligation on those who wear the Carmelite Scapular, so that if they wish to enjoy the Indulgences, Privileges and Participations in the spiritual blessings, they must recite every day, these *Pater Nosters* and *Ave Marias*, and these are called by many, not to say by all, the *Pater Nosters of the Habit*: and such great force has this opinion got in the minds of some, that they sometimes accuse themselves in confession of having transgressed the obligation of the Confraternity of Mount Carmel, by not reciting the *Pater Nosters* of the habit.



which recital they believe to be sufficient to satisfy all their obligations.

This opinion is a manifest error; for no one is obliged to observe, that, as an obligation which is only an act of simple devotion, there being no obligation that the person wearing the Scapular, should recite every day these seven *Pater Nosters*, because, as was said, it is merely a simple act of devotion through which the brothers gain 40 days' indulgence granted by Paul V. as in chap. ix. §. 2. sub-sect. 4.

We ought not however, to disregard the recital of these Paters as well to gain the indulgence as to do what is pleasing to the Virgin Mary Mother and special Protectress of the Carmelites, as it is a devotion that gives so much delight and pleasure; but the brother imagining himself present before her, should recite them with great attention and devotion, in the honour and memory of her joys, and this is sufficient to obtain the indulgence. But, whoever through a greater devotion would wish to render this spiritual exercise longer and more devout, may do so by interspersing the following prayers between the *Pater Nosters* in this manner:

*Making the sign of the Cross, he will say,—“In the name of the Father, and of the Son, and of the Holy Ghost.”—Amen.*

1. Rejoice, O Spouse of the Holy Ghost, and I rejoice with you! for that happiness which you now enjoy in Heaven: because, by your purity and virginity you are exalted above all angelic choirs. *Our Father, &c. Hail Mary, &c.*

2. Rejoice, O true Mother of God and I rejoice with you! because, you alone have merited to sit at the right hand of your most Holy Son, nearest the Throne of the Holy Trinity.—*Our Father, &c. Hail Mary, &c.*

3. Rejoice, O daughter of God and I rejoice with you! because, all the Hierarchies of Angels, and all the blessed spirits, honour, revere, and acknowledge you as the Mother of their Creator,

and, at every, the smallest sign, are most obedient to you.—*Our Father, &c. Hail Mary, &c.*

4. Rejoice, O Hand maid of the most Holy Trinity! and I rejoice with you, because, as the sun here illumines the whole world, so you by your presence, illumine and make resplendent the whole of Paradise and are the source of high content to those happy nations.—*Our Father, &c. Hail Mary, &c.*

5. Rejoice, O most serene princess! and I rejoice with you, because, you enjoy this delight of having always your will united, and conformable with the will of His Divine Majesty —*Our Father, &c. Hail Mary, &c.*

6. Rejoice, O refuge of sinners, and comforter of the afflicted! and I rejoice with you, because, all the favours you ask of your divine Son are granted to you, or rather none are granted here below on earth, but what pass through your most holy hands —*Our Father, &c. Hail Mary, &c.*

7. Rejoice, O mother, daughter and spouse of God! and I rejoice with you; because, all the joys, contentments and favours you possess in Paradise will never be diminished, nay, rather will be augmented daily 'till the day of judgment and will last for all ages of ages! *Our Father, &c. Hail Mary, &c.*

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever will be, world without end.—Amen.

V. Pray for us, O Holy Mother of God!

R. That we may be made worthy of the promises of Christ.

*Let us pray.*

O Lord, we beseech thee, that the glorious intercession of the Blessed Virgin may protect us and bring us to eternal life, through Christ our Lord. R. Amen.

V. Us with our pious offspring,

R. May the Virgin Mary bless.

R. Amen.

*Another form of Prayer for the Seven Joys of the Virgin Mary.*

In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

1. In this first joy I am consoled, O most holy and miraculous Virgin of Mount Carmel! conceived without the stain of original sin; by contemplating you all full of gladness, in as much as you not only were filled with joy here on earth at seeing yourself elected true Mother of God our Creator, but also still rejoicing at present in Heaven at seeing yourself, by your more than angelic purity, exalted above the glory of all the Seraphims. *Our Father, &c. Hail Mary, &c.*

2. In this second joy, I exult, O sovereign Queen of the skies! conceived without the stain of original sin, in contemplating you, because, you not only were filled with joy, when here on earth, without any pain, or in the least defiling your immaculate virginity, you brought forth as the Sun, the true Light of the world, but also are still rejoicing at present in Heaven, because you ornament the whole of Paradise with your glories and beauties. *Our Father, &c. Hail Mary, &c.*

3. In this third joy, I contemplate, O Mary, Virgin and pure Mother of Mount Carmel! conceived, without the stain of original sin; the gladness and joy you received on earth on seeing your infant Jesus adored by the kings of the east, as the true God of the universe, and yourself revered by them as his blessed Mother, and which moreover, you still enjoy in Heaven, for all the Hierarchies of those high spirits, the saints and the blessed, honour, revere, and acknowledge you as the true Mother of their Creator, and are most obedient to every sign of yours. *Our Father, &c. Hail Mary, &c.*

4. In this fourth joy I contemplate you, O Virgin Mary of Mount Carmel! conceived without the stain of original sin, full of extraordinary joy, not only because you were rejoiced here on earth

at seeing your dearly beloved Son raised from death to life immortal ! to whom his Eternal Father conceded power in Heaven, in earth, and in the abyss, but also because you rejoice at present in Heaven at seeing yourself the dispenser of all the graces you ask for your supplicants and obtain from your beloved Son. *Our Father, &c. Hail Mary, &c.*

5. In this fifth joy, O most happy Mother of God, Mary of Mount Carmel, conceived without the stain of original sin ! I exult in the contentment you experienced here on earth, when you saw your blessed Son ascend into Heaven, to sit there as king of glory at the right hand of his eternal Father, and which you also experience at present in Heaven, by seeing yourself seated in majesty as Queen, at the right hand of your most holy son Jesus. *Our Father, &c. Hail Mary, &c.*

6. In this sixth joy, O blessed Virgin Mary of Mount Carmel, conceived without the stain of original sin ! I contemplate you enriched with blessings, in as much as you saw yourself filled with the gifts of the Holy Ghost to a greater degree than the Apostles, for you are the purest and highest of created beings, after your beloved son Jesus Christ, true God and true Man ; and this joy you at present possess, for under your protection are all sinners ; particularly those who devoutly wear on them your Holy Habit, through which the great God, and also you yourself have deigned to grant in this life so many favours and singular privileges. *Our Father, &c. Hail Mary, &c.*

7. In this seventh joy, O glorious Queen of the universe, Mary of Mount Carmel, conceived without the stain of original sin ! I revere you, greatly rejoiced at seeing yourself assumed both soul and body into Heaven, and there crowned Queen of Glory by the three Divine Persons, with whom you shew yourself filled with all the graces that can possibly be granted to a mere created being, and this joy you at present have in Heaven, since you see that all the favours, privileges and pre-eminent concessions made to you, as daughter, spouse, and

mother of God, from the first moment of your pure conception, will never be diminished, but will endure for all eternity. *Our Father, &c. Hail Mary, &c.*

Monstra te esse Matrem,  
Sumat per te preces,  
Qui pro nobis natus,  
Tulit esse tuus.

O! Virgin Mary of Mount Carmel, dearest Mother of God, Queen of Angels, Advocate of Sinners, Comforter of the Afflicted, extend, O glorious Virgin! the ear of your pity to the prayers of me, your most humble servant, and grant me by your grace, to be in the number of those whom you love and keep inscribed in your virginal bosom. Purify my heart, O immaculate Virgin! from every sin; take away, and banish from me all, every thing that can offend your chaste eyes; purge this soul of its affection for earthly and sinful goods, and raise it to the love of celestial and everlasting blessings, and cause that this may be my whole study and diligence; pray to your Son, O Holy Virgin! for me now, always, and at the hour of my death, and in that tremendous and awful day of judgment, and when I shall be obliged to render an account of my actions, that by your means I may be able to escape the eternal flames. Do not withdraw yourself from me. O blessed Virgin! since with the liveliest affection, I this day give my soul and body to your pity; do you direct me and defend me from all the ills and dangers of this world, and deign to intercede for me with your divine Son, that he (and I thank your intercession for it). may grant me the pardon of all my sins, for which I smite my breast, as a token of my grief and true repentance for having offended a Being so infinitely good; may He instil into me a lively faith, a firm hope, and ardent charity and the grace of the Holy Ghost,

through which I may be enabled to perform his holy will, and may be deign by his mercy to preserve this kingdom from war, pestilence, famine, and sins, and all my parents and friends, and every faithful christian from all evil. To you I recommend also, O most merciful Virgin! the suffering souls in Purgatory; pray for these affectionate souls to your most beloved Jesus, that they, leaving those avenging flames and flying to Heaven may there enjoy for all eternity, beatific glory, and pray for me a wretched sinner.—*Amen.*

These short prayers in this order, whether of the one form or of the other, may be practised in families every evening in their houses, in the same way as the Holy Rosary is recited. This practice would be very agreeable to the Virgin and profit much their common interests, as well spiritual as temporal, and in addition to the seven joys, the Litanies of the Blessed Virgin also be recited, as is done by many, besides exhibiting this greater respect to the great Mother of God, they will gain an indulgence of two hundred days, granted by Sixtus V. of happy memory, as was said in chap. xii. §. 2.

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## CHAP. XVI.

### *Of the Devotion of Wednesday.*

**EVEN** from the time of the primitive church, it was a pious custom with the faithful, to observe a fast and abstinence on Wednesdays, and this they did to mortify their flesh on that day on which, with execrable sacrilege, the infamous and profligate Judas impiously sold for a small sum of money the innocent body of our Lord Jesus Christ, his loving Master; and though this mortification is generally disused, the Church has, nevertheless, in our times, retained, in some part, this fast, as it has ordained that four times in the year, namely

the Quarter Tenses, the Wednesdays should also be comprehended in the fasts ; this is in like manner practised by the sovereign Pontiffs when they impose a fast for any Jubilee or extraordinary indulgence.

Hence, in order that the treason which Judas did, may always be in the mind of the Carmelites that by remembering it they may be enabled to avoid all occasions of betraying God by mortal sin, the virgin Mary wishes that this abstinence from meat should be perpetuated and observed in her Order and by her brothers, and this day Wednesday remain for ever marked by it among her beloved Sons the Carmelites.

To propagate this devotion more extensively, Pal V. of happy memory, a great votary of our Lady of Mount Carmel, concurred with the Virgin by conceding in a special Brief three hundred days' indulgence, every Wednesday to the Brothers who should comply with this abstinence as we said in chap. ix. sec. 2, subject 2.

To increase still more this devotion on Wednesdays, it is an usual custom with many Carmelite Churches for the spiritual father of the convent or any other priest to celebrate on every Wednesday in the year, the Mass of the blessed Virgin, or the regular Mass of the day at the altar of the blessed Virgin herself. This Mass is usually called the Mass of the Devotion, because, at this Mass they chaunt the Litanies of our Lady and recite the seven joys with the Pater Nosters and Ave Marias and the priest usually makes a short and beneficial discourse to incite and inflame the faithful still more to the devotion of the Virgin Mary. The fruit of this Mass, as it affects the dead, is given for the relief of the souls of the deceased Brothers and as it affects the living, for the benefit of all the Brothers alive particularly those present, and the priest offers up his prayers to Heaven into the hands of the Queen of Paradise that by her intercession they may be protected and defended from all spiritual and temporal labours, and that the

devotion of the sacred habit of Mount Carmel may every day be more and more extended, and increased.

In some of the Carmelite churches it is usual also on Wednesdays to give a Benediction of the most Holy Sacrament. To all who are present at this ceremony, Benedict XIII. in a bull dated 4th March 1727, has granted on one Wednesday in each month, to be appointed by the Ordinary, a plenary indulgence if they sincerely repent, confess and receive. On so many grounds and motives are the brothers and sisters exhorted to frequent the devotion: not so much for their own profit as for that of those poor souls who are suffering in the flames of Purgatory and waiting for our aid.

Let all then concur on this day with a pious and holy affection in praying to the Lord for these, since prayers are the divine incantations that force those flames to leave free and unincumbered those souls, that they with joy and gladness may fly to possess themselves of the eternal happiness of Paradise. And let each remember that when it will please the Divine Majesty he will himself have need of such suffrages, and therefore let him not omit, while in his power, to partake, on the like day, of the divine bread of Angels in aid of those, since this consecrated Host is the gift the Wise Man speaks of in the Proverbs; "*Munus absconditum extinguit iras.* (chap. xxi.) Jesus Christ our Lord concealed under the veil of the Eucharistic appearances will easily be able to stay that anger of the purging fire, and so precisely the angelic doctor explained the words of the Wise Man in his works, appropriately speaking of the august Sacrament of the Altar: "*Hoc munus absconditum extinguit pœnas Purgatorii.* (Op. 58. chap. xxv.)

But above all let them aid with the Holy Sacrifices those tormented souls, since the Victim of the Sacred Altar appeases heaven and extinguishes the fire; nor is the Sacrifice of the Altar less use-



ful or profitable to those souls than that of Calvary, so the golden pen of S. John Chrysostom testifies : *Tantum valet celebratio missæ quantum mens Christi in cruce*, (Prep. fig. Pur. fer. 6. n. 1.) and with reason since if Christ our Redeemer on the Cross, dying and lifeless, for the price of one single *Memento* gave the kingdom to a robber ; so now that he sits glorious and immortal at the right hand of the Father for another *Memento* of the sacrificing priest, grants, to the souls in Purgatory, rest and peace in the kingdom of glory.

On the Sundays on which the procession is celebrated, viz. once in each month the brothers and sisters should be present at it to acquire the plenary indulgence granted by Paul V. as in chap. ix sec. 1 subject 4. This indulgence can be applied by way of suffrage for the souls in Purgatory. and likewise for honouring the Virgin Mary who, as a loving mother invites them to appear once a month to fill them liberally with heavenly gifts. Let them not show themselves slothful and careless respecting so great blessing, nor remove themselves for any small and trifling occasion from these sacred assemblies and processions, because as negligent and contumacious they will not participate in the delights of Mary. and will run the risk of not enjoying that assistance the same Virgin promises to her true children in the dangers of this life.

To receive any slight favour not to say from any prince or high personage, but from a person of our own condition, and perhaps inferior, we inconvenience ourselves, and are extremely obsequious ; nay, sometimes, (if I be allowed to say it) we descend to some base act, to arrive at our purpose, Oh God ! And can we not admit of some slight inconvenience, to obtain from so great a personage as is the Empress of the Skies, the Great Mother of God, favours so great, privileges so extraordinary, as are daily experienced by her true votaries.

Every day let us pray to the Virgin that it may be her wish to be a mother to us (*Monstra te esse*

*Matrem*,) though she does not omit to make us perceive every moment in a thousand ways that she is a mother truly kind and affectionate; well, with reason can she say to more than one of us *Monstra te esse filium*, in as much as by our negligence and little devotion we but badly correspond with her so great maternal affections.

Ah! my dear and beloved Carmelites! it is not the name but the works that justify the man, if you ardently desire that the blessed Virgin Mary may be a mother to you act so that your deeds may correspond with that noble name you graciously enjoy, of SONS of MARY.

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## A LIST OF THE GENERALS

OF

### The Order of Mount Carmel,

FROM SAINT BERTHOLD DOWN TO THE PRESENT VENERABLE SUPERIOR, BROTHER LEWIS SCALABRINI, S.T.M.

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## CHAP. I.

THE Christian Princes after having made themselves masters of the Holy Land, under the command of Godfrey of Bologna, in the year 1099, S. Berthold, a native of France and Doctor of Paris, accompanied the army thither for the purpose of visiting the holy places, fixed his abode in Mount Carmel among the hermits, who in the year 1141 assembled to hold their first Chapter, Americus, then Patriarch of Antioch and Pope's Legate, was by the unanimous consent of all, chosen to preside over this meeting, in which S. Berthold was elected first General of the Latins or Europeans, *Verner*, a *Cartusian*, speaking of Americus, in his *Chronicles of the Church*, in the year 1141, says: "*Ordo*

*Carmelitarum restitutus et reformatus ab Aimerico Malfida Lemovicene Patriarcha Antioque et Apostolicæ Sedis transmare Legato, primus General fuit Frater Bertholdus, Vir Sanctus :*—"The Order of Carmelites was revived and reformed by Aimericus, Patriarch of Antioch and Pope's Legate; and their first General was Saint Berthold, a holy man." From that time, all the hermits of Mount Carmel, Syria and Palestine, have been subject to, and under the obedience of a Prelate. This election of General was two thousand and sixty-seven years after our patriarch, S. Elias, instituted the Order of Mount Carmel, and seventy years before the institute of the Order of S. Dominick and S. Francis; and the reason why the Carmelite Order has not the precedence of the others, is not, because it is said, not to have been instituted and approved previous; on the contrary, it was approved by Pope Stephen V. in the year 816, by Leo IV. 847, Sergius III. 907, John X. 913, John XI. 931, Sergius IV. 1009, Alexander III. 1180, and Innocent IV. 1199,—as may be seen in the beginning of this work; but the reason why it has not the priority, or precedence, is, that the Orders of S. Dominick and S. Francis were confirmed by a Bull from the Pope in the year 1224, and the Order of Carmel not for two years after, in 1226. S. Berthold was General of the entire Order for the period of forty-six years; he died in the year 1187, aged 115, after having given the habit to many, and founded several convents.

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## CHAP. II.

*Of the second rule, which the patriarch S. Albert compiled for the Order, and which was confirmed by Popes Honorius III. Gregory IX. and Innocent IV.*

2. S. BROCARD, a native of Jerusalem, was unanimously chosen to succeed S. Berthold in the government of the Order in the year 1118; he received into the Order S. Cyril of Constantinople, and S. Angel of Jerusalem, who foretold the stigmas of S. Francis and the persecution of S. Dominick by the Albigenses; they in like manner prophesied to him the martyrdom which he afterwards suf-

ferred in the year 1220; he also invested with the holy habit S. Angela, daughter of the king of Bohemia, and Prioress of the Convent of Saint Sepulchre in Jerusalem, the venerable Eusebius the Syrian, Jerom, and Jeremy of Palestine, and Rodolph Fresbuno, who was the first Provincial of England, whither he accompanied the Father General Alan, as shall be seen in another place. In fine, he received into the Order many others who rose to the dignity of Archbishops and Patriarchs. In the year 1205 he received from the patriarch, St. Albert, (who was then in Tholomada, where he retired from Jerusalem, which was at that time under the yoke of Saladin from the year 1187,) the rules, an abridgment of those which were given him by John Silvan, of Jerusalem, as is testified by *Waldensis*, tom. v. tit. 9. chap. 89, in these words: "*Ordo Carmelitarum a Joanne Patriarcha Jerosolomitana prius Carmelita, Regulam vivendi Græce conscriptam accepit, quam pleniori post, sub Alberto itidem Patriarcha forma digestam invenil*"—which is, "The Order of Carmelites first obtained the Rules from John the Carmelite and Patriarch of Jerusalem, written in Greek, which were abridged by Saint Albert, who was also Patriarch of said place, and are the same now used and observed by the Order, confirmed by Popes Honorius III. in the year 1226, by Gregory IX. and Innocent IV. Saint Brocard died in the eightieth of his age, being thirty-three years General of the whole Order.

3. SAINT CYRIL of Constantinople, a man of profound erudition, was elected General in the year 1221. About this time the Order began to suffer great diminution, occasioned by the Saracens, who were then laying waste the country of Palestine, which circumstance obliged them to seek an asylum in Europe, where in a short time more than thirty convents were founded. Saint Cyril died in the year 1224.

4. The holy BERTHOLD, of Lombardy, was chosen to succeed him. In the same year he obtained from Pope Honorius, the confirmation of the Rules and the Office of the Blessed Virgin of Mount Carmel, and appointed Saint Simon Stock, Vicar General of the European Convents. This holy man died in 1231, being seven years General.

5. S. ALAN, a man of great sanctity, and native of England, was elected General in 1231; he held a general Chapter in Mount Carmel in the year 1237, at which leave was

given to the Religious to travel into Europe. He came to England in the year 1240, appointing in his absence the venerable brother Hilarion, Vicar of the Convents of Syria and Palestine; and in the year 1245 he convened the first general Chapter in Europe, at Aisleford, where he resigned the office of General to Saint Simon Stock, and retired to his Convent of Colonia, where he died in 1247, after having founded many Convents.

6. **S. SIMON STOCK**, also an Englishman, after leading a penitential life for many years, received the Carmelite Habit in the Convent of Albania, he was unanimously elected at the general chapter of Ailsford, in the place of Alan, who resigned his office, and withdrew to his convent. Simon obtained from Pope Innocent IV. the confirmation and mitigation of the Rule, that is, the title of mendicants, and leave to found convents and live in populous towns; in the year 1251 he received the Scapular from the Blessed Virgin, and died in Bourdeaux in the year 1265, and in the 100th of his age.

7. The Venerable Brother **NICHOLAS**, native of Toulouse, was Prior of Mount Carmel when Saint Lewis, King of France visited that holy place, and was Vicar General of the Convents of the Holy Land, when elected General of the Chapter of Toulouse 1265; he resigned in 1270, retiring to the desert, where he died in 1272.

8. Brother **RODOLPH**, a native of Germany, was elected General at the Chapter, held at Paris 1270; he resigned his office at the end of three years, and died in the convent of the desert, near to Albania, in the year 1276; he was very religious and greatly given to prayer.

9. Brother **PETER EMILIAN**, a native of France, was elected General in the Chapter of Bourdeaux, 1273. He received Saint Francis of Senna, who died 1291; the same year terminated the existence of the Carmelites in Syria and Palestine, being obliged by the Saracens (who martyred more than forty thousand of them) to relinquish the four remaining convents, Tyre, Tripoli, Tholomede and Mount Carmel, and retire to Cyprus, where they had six religious houses. This Province which flourished for so many years, notwithstanding the persecution of the Turks, and which contained more than seventy convents, was at length annihilated by the Infidels and enemies of religion, and nothing but the title now remains to remind us of its former splendour, and one discalceated Carmelite

Convent, founded on Mount Carmel in the year 1629; it has however, the glory of sending to their Creator more than ninety thousand Carmelites, who suffered martyrdom during the three persecutions. Peter Emilian, the General, died in the year 1294, after having the pleasure of seeing his brethren restored to their white cloaks, and at the same time, the mortification of witnessing the total destruction of the Eastern Convents, and expulsion of the Carmelites from the Holy Land.

10. Brother RAYMUND of the Island, native of France, was elected General at the Chapter of Bourdeaux in the year 1294, he resigned at the expiration of three years, and died in his convent of Toulouse.

11. GERARD of Bologne, was elected General at the Chapter of Bruges, from whom John Bacon, the Resolute Doctor, received the Habit, he died in Avignon in the year 1342.

12. GUINO of Perpignan, was elected General in the Chapter of Bourdeaux in the year 1318, and at the expiration of his three years of office, he was consecrated Bishop of Majorca, and died in the year 1312.

13. Brother ALERIUS, Child of the Convent of Toulouse, was elected General at the Chapter of Montpellier, in 1321; he obtained from Pope John XXII. the Privilege or Sabbatine Bull, in the year 1322. For this singular favour granted by the Virgin, it was decreed, in the general Chapter of Barcelona, held in the year 1324, to recite, in honour of her, the "Hail Holy Queen!" or "Salve Regina," at the end of every Mass, and also at the conclusion of all the canonical hours. Alerius resigned his office in 1330, and in two years after departed this life.

14. Brother PETER of Cecis or Casa, a native of France, was elected General at the Chapter of Valenciennes in 1330; he continued in office for twelve years, and died Patriarch of Jerusalem in the year 1348.

15. Brother RAYMUND DE GRASSE, also a Frenchman, was made General in the year 1342, at a Chapter in London; he received into the Order, Saints Theodore, Avertans and Henry Romeo, and died in the year 1357, being sixteen years General of the Order.

16. Brother JOHN BALLISTER, Son of the Convent of Majorca, was elected General at the Chapter of Bourdeaux in the year 1358, and died 1374, being also sixteen years General of the Order.

17. Brother BERNARD OLEMO, a native of Catalonia

in Spain, was elected General in the Chapter of Puy, in the year 1375; his election was confirmed in the Chapter of Bruges in 1379, he was deposed in 1380 by Pope Urban VI. for having taken part with Clement the Antipope, during the schism then in the Church, and which lasted for more than forty years.

18. Brother MICHAEL ANGUIENO of Bologna, called the Unknown, Doctor and celebrated writer, was Vicar General when elected General at the Chapter of Verona in the year 1381, and died in his native country in the year 1400.

19. Brother JOHN RAYD, born at Milan, was elected General in the Chapter of Brescia, 1387, and died at Milan, in the year 1404, he was General of the Order sixteen years.

20. Brother MATHEW of Bologna, was appointed Vicar General by Pope Boniface X. and elected General at the Chapter of Bologna in 1405, he was six years General and died in 1412.

21. Brother JOHN GROSS, native of France, was elected General in the Chapter of Bologna in the year 1411, in the room of Mathew, who resigned. In this Chapter it was decreed to give to the Generals, the titles of *Reverendissimus*, "Right Reverend." He continued in office for twenty years and resigned at the next General Chapter, celebrated in the year 1430, as is testified by *Lezau*.

22. Brother BARTHOLOMEW ROQUALIO, native of France, was elected General at the Chapter of Nantes, in the year 1430, and in 1432 was consecrated Bishop of Marseilles, where he died in 1438.

23. Brother JOHN FACI of Avignon, was appointed by Pope Eugene IV. in the year 1431, and afterwards elected in the General Chapter of Ravensburgh in the year 1434. He obtained from the same Pope a mitigation of the 7th, 12th, and 13th Chapters of our Rule; he established concord and good will among the four mendicant Orders in the year 1435; in eight years after he erected the congregation of Mantua, and in 1450 was consecrated bishop of Regio in France, where he died in the year 1464, being 19 years General and 14 Bishop.

24. The Venerable JOHN SORETH, native of France, a man of great erudition was elected General in the Chapter of Avignon 1451, he gave the Habit to Saint Jane of Regio he refused to accept of a Bishoprick from Pope Calixtus III. in the year 1455; he founded many Convents, and

died, when he was 20 years General, after having published Breviaries and a new edition of the Rules of the Order.

25. Brother CHRISTOPHER MARTIGNON, was Vicar General when elected in the Chapter of Asti in the year 1472; in the year following he was appointed Legate by Pope Sixtus IV. and sent on an embassy to the Emperor Frederick; in 1476 he obtained from the same Pope the *Mare Magnum Carmelitarum*, which is a confirmation of the Privileges and Bulls granted by former Popes; and likewise permission to establish thirteen Convents in the kingdom of Naples; in 1478 he was confirmed General in the Chapter of Bresica in which was discussed the uniformity of the Habit, he died in the year 1481.

26. Brother PONCIUS RAYNAUD, a Frenchman, was Vicar General when elected in the Chapter of Avignon in 1483; he visited the Spanish Convents, and died in the year 1502, being 20 years General.

27. Brother PETER THERRASSE, a native of Catalonia, was elected General in the Chapter of Plasencia, in the year 1503, he visited the Convents of England, Flanders France, Italy, and Sicily, having held a General Chapter in Naples in the year 1511, he died at the end of the same year.

28. The Venerable BAPTISTA, born at Mantua, was six times Vicar General of the Congregation of Mantua and was, though absent from the Chapter, elected General; this Chapter was celebrated at Rome in the year 1513. he was a finished Theologian and an excellent Poet, not inferior to the celebrated Virgil; he died at Mantua, after being three years General and in the 68th of his age, his body was found entire and free from corruption in the year 1656. Thus far Lezana in his annals.

29. Brother BERNARD LANDUCTUS of Senna, was twice Vicar General, and was elected General at the Chapter of Senna in the year 1517; he died at Rome in the year 1523.

30. Brother NICHOLAS of Audeth a Cyprian, was Provincial of the Holy Land, and had under his direction the six Convents of Cyprus, when elected General in the year 1524. This General gave the Habit to Saint Teresa, and was Confessor to Clement VII. from whom he obtained a Bull, confirmatory of the Sabbatine Privilege; he had the grief to witness the loss of five Provinces caused by the heresies of those times, he died at Florence in the year 1592, in the 82d of his age, being 38 years General.



## CHAP. III.

*A continuation of the Generals; commencement of the discalceated Carmelites, and their separation from those of the ancient observance.*

31. Brother JOHN BAPTIST the Red, of Ravenna was Vicar General at the death of Audeth, when elected General at the Chapter of Rome 1564; he passed into Spain and presided at two Provincial Chapters; he was favourable to Saint Teresa, permitting her to follow and observe the primitive Rule which had been mitigated by Pope Innocent IV. and established Convents of Discalceated, with the condition of being subject to the calceated General, as was the fact from the year 1562, (when she founded the first Convent) until the year 1593, when a total separation took place at the General Chapter of Cremona; he died in the year 1578.

32. Brother JOHN BAPTIST CAFARDO, of Senna, was Vicar General at the death of John the Red and was elected General at the Chapter held in Rome in the year 1580; he obtained from Popes Gregory XIII. and Sixtus V. in the years 1584 and 1589, for the entire Order, the office of Saint Elias and St. Eliseus, which were confirmed by Paul V. and the sacred Congregation of Rites in 1609, and also the correction of the Missal and Breviary of Jerusalem, he reformed some of the French Convents and died in Senna in the year 1592.

33. Brother JOHN STEPHEN CHIZZOLA, of Cremona, was elected General in the Chapter of Cremona in 1593, in which Chapter a total separation was effected between the calceated Carmelites and discalceated. He visited the Convents of Spain, France, and Italy, and died in Sicily in 1597.

34. Brother HENRY SILICIO, of Asti, was Vicar General, and was elected General in the Chapter celebrated at Rome in the year 1598; he obtained a Bull from the Pope to recite and place in the Missal and Breviary of the Jerusalem rite, twenty saints of the Order, besides those of St. Elias and Eliseus; he built or enlarged forty-four Convents in sixteen years, during which time he was General, and died in 1612.

35. Brother SEBASTIAN FANTON, of Preneste, being Vicar General, was elected General in the year 1613, at a chapter in Rome; he rebuilt the Convent of Preneste;

obtained from Pope Paul V. (through a petition of the Procurator General Estracio) that the office of General should only continue for six years; he died in Preneste in the year 1623.

36. Brother GREGORY CANALES, a Venetian, being Vicar General, was elected General at the Chapter held at Rome, 1625. He obtained from Pope Urban VIII. in the year 1629 the canonization of Saint Andrew Corsin, (who died Bishop of Fesuli in 1374), the beatification of Saint Mary Magdalen, of Pazz, both children of the Carmelite Convent of Florence. He published the constitutions of the Order, and died in 1631.

37. Brother THEODORE ESTRACIUS of Cremona, who had been many years Procurator General, was appointed General by Pope Urban VIII. in the year 1632, at the request of the Order, in consequence of the troubled state of affairs, and in 1638 was confirmed in his Office: he compiled the constitutions for the Reformed or Recollet Convents, and a Treatise for the Tertians of Carmel. He died in Piperno in 1642, being ten years General.

38. Brother ALBERT MAZARIO, a native of Medisina in the territory of Bologna; he was Vicar General at the death of Estracius, when the Pope appointed him General on account of the war; he lived for one year only, dying 1643.

39. Brother LEO BENIFILIO, of Medisina, was two years Vicar General, and two more General; he died 1647, very much regretted by the Order.

40. Brother ANTHONY PHILIPEN, a Roman; he studied Theology for two years in Arragon, from whence he returned to Italy; he rebuilt the Convent of St. Martin of the hill, and being Procurator General was elected General in the year 1648, in a Chapter at Rome, where he died in 1656.

41. Brother MARIUS VENTURINO, of Sena, elected General at Rome, 1656; he visited and reformed the Congregation of Mantua; he gave the Scapular to Cardinal Fabio Clusio, in our Convent of Transpontina, previous to his entering on the election of a new Pope; and being the person who was chosen in the Conclave, he took the name of Alexander VII. he granted to the General the faculty of giving the degree of Doctor to fifteen Carmelites. Having concluded his six years of General he returned to his Convent of Sena, and died Prior of that house in the year 1676.

42. Brother JEROM ARI, a native of Asti in Piedmont, was elected General in 1660, at the Chapter celebrated in Rome, in which he established the Province of Holy Mary of life. He died in Rome in 1667. So far our Daniel, in his work called "*Vinea Carmeli*."

43. Brother MATHEW ORLAND, a Sicilian, after been Provincial of the Roman Province, and Procurator General, was elected General in the Chapter of Rome, in the year 1666; in which Chapter it was determined that the Ex-provincials should have the title of Perpetual Diffinitors, and that they, together with his Majesty's Preachers, might live in whatever convent they chosed. In the year 1761 it was determined that the Provincial Chapter, and not the Community, should elect Priors in the Ultramontan Provinces, and in the year 1674, Orland was consecrated Bishop of Cefala in Sicily, where he died in the year 1695, and the 85th of his age.

44. Brother FRANCIS ESCANAPIOCO, a Roman, after having been Provincial and Procurator General was made General by Pope Clement X. in the year 1674, he died in 1676 and in the 50th of his age.

45. Brother EMILIUS JACOMELLI, a native of Medisina, elected General in the Chapter held in Rome, in the year 1676, he lived only three years and a half and died 1680.

46. Brother FERDINAND TARTAGLIA, also a native of Medisina, being Procurator General, was elected General in the year 1680, in the Chapter celebrated in Rome, in which were confirmed the conditions and compacts respecting the union of the two Castiles; and the acts of their Provincial Chapters of 1659, 1663, 1675, 1678, approved of the constitutions compiled by Mother Mary Angel of the Sacrament for the Convent which she founded; it determined that the Order should in future recite the Office of the Dead for the deceased Brethren; that the Offices of Saint Lewis of France and St. Charles Borromeus, who was Protector of the Order, should be *Duplex Majus*. Many other things were determined on in that Chapter, as may be seen in their Acts. The Father General Tartaglia died in Catania, in the year 1682.

47. Brother ANGEL MONSIGNANI, of Forli in Italy, being Procurator General, was elected in the room of Tartaglia, 1682, only by the Community of Transpontina, to whom the General Chapter conceded its authority for this election. He was five years General, and died in his own Convent of Forli, aged 69.

48. Brother PAUL, of Saint Ignatius, a Piedmontese, was elected General in the Chapter at Rome, 1686, he was not present at the election; he reformed and divided in two, the Province of Polonias; he resigned a bishopric; and at the expiration of his office of General, he retired to the Convent of St. Martin, where he died in the year 1704.

49. Brother JOHN FEIJOO, of Villalobos, born in Spain, and son of the Convent of Medina del Campo; he studied in Salamanca and Valladolid, and in the year 1686 attended by his Companion, he went to Rome to assist at a General Chapter. In the year 1690 was nominated Visitor General of Sicily; and in 1692 was elected General in the Chapter of Rome. He returned to Spain, where he presided at two Provincial Chapters; he wore his hat in the presence of the king, as was then the custom with the other Generals of the Mendicant Orders, and the Grandees of Spain. In 1702 he was made Bishop of Cadiz, where he died in the year 1706.

50. Brother CHARLES PHILIBERTO, a Piedmontese, elected General in the Chapter of Rouen, 1698, sent missionaries to various parts; and died in Rome, Professor of Theology, in 1722.

51. Brother ANGEL CAMBOLAS, of Toulouse, was elected General in Rome, 1704, after having been twelve years Procurator General; he died in his Convent of Toulouse in the year 1716.

52. Brother PETER THOMAS SANCHEZ, a Sicilian, Professor of Morality in the Ecclesiastical College of Rome, was elected General in the year 1710, and died in the Convent of Leocata, 1720.

53. Brother CHARLES CORNACCULI, born at Milan, was elected in Rome at the Chapter, 1716; he was consecrated Bishop of Boviense 1726; and died in 1737, bequeathing to the Convent of Milan a most valuable library. His funeral oration was preached by Brother Joachim Maria Pontalti, who was afterwards General of the Order.

54. Brother GASPAB PIZZOLANTI, a Sicilian, was elected in the Chapter held in Rome, 1722; he obtained from Pope Benedict XIII. leave to erect the statue of St. Elias in the Church of St. Peter at Rome, as founder and patriarch of the Carmelite Order; in the same year he was made Bishop of Cerbi, retaining the office of General

until the next General Chapter. He lived to be very old.

55. Brother ANTHONY JOSEPH AMABILIS, native of France, being Procurator General, was elected at a General Chapter of Ferrara in 1728; he died Bishop of Dini in France in the year 1741.

56. Brother LEWIS BENZONI, of Milan, Provincial of Lombardy, was elected General in the place of Amabilis, who resigned at the chapter of Rome, convened at the request of the Vicar General Brother Albert Cabina, in the year 1731; he published new Breviaries, prohibiting the old, and died a Bishop.

57. Brother NICHOLAS MARCO RICHTI, of Apulia, elected in Rome 1738. He resigned through indisposition of health, and retired to his Convent of Grosalia, where he died in 1747.

58. Brother ADOLPHUS LAHI, an Italian, and Consultor to Cardinal Lambertinus (afterwards Benedict XIV); he was two years Vicar General in consequence of the resignation of Richti, and he was twelve years General, having been confirmed in the Chapter of Bologna, 1750. He died in Forli, his own country, in the year 1758.

59. Brother JOACHIM MARIA PONTALTI, a native of Venice, was elected General in the Chapter of Cesena in the year 1756; was Bishop of Tarense in Dalmatia, retaining the office of General until the ensuing Chapter, which was held in Venice, 1762.

60. Brother MARIANO VENTIMIGLIA, a Neapolitan, was Assistant General of Italy, when elected General in the Chapter of Venice, 1762, and died in the year 1768.

61. Brother JOSEPHUS ALBERT HIMENES, was created General in June 1768, and confirmed in his office on the 13th of June, 1755; he died in 1780, after being five years in the government of the order. He was succeeded by—

62. Brother ANDREW AUDRASS, who was made in December, 1780.

63. Brother JOHN TUSSANO, appointed in the year 1788.

64. Brother PETER THOMAS DE LUGO, was appointed the 6th of November, 1790, by a Brief from Pope Pius VI.

65. Brother ROCCO MELCHIOR, succeeded Peter Thomas, appointed by Pope Pius VI. on the 7th of June, 1794.

66. Brother JOHN ONESTI was made Vicar General in December, 1800.

67. Brother JOHN BAPTIST COMANDINI, was appointed Vicar General in March, 1804, and was succeeded by—

68. Brother TIMOTHY MARIA ASCENSI, who was General of the Order in the year 1807, and continued until the usual time expired. He was consultor to his Holiness the present Pope Leo XII. previous to his being elevated to the Chair of Saint Peter, and has been since made Bishop of Rieti by this same Pontiff, where he yet lives and enjoys good health.

69. Brother JOSEPH BARTOLI, succeeded Brother Ascensi as Vicar General in the year 1814, who continued until the year 1819. He since died in Transpontina, 1823.

70. Brother ALOVIVS FARO, was appointed by the late Pope Pius VII. who continued until Pentecost, 1825, and was succeeded by our present Pro-Vicar General, Brother LUIGI SCALABRINI, whom God direct in the good government of our Holy Order, for his honour and glory, and his holy Mother the Virgin of Mount Carmel. Amen.

These are the Generals in regular succession from St. Berthold down to the present day, who have been canonically elected to preside over the Order; it is true there were five others,—Raymond Aquario, Mark Relusso, Helidore Tholomy, John Baptist Aquia and William de Quereu, who were (properly speaking) uncanonically elected by party, who availed themselves of a schism then in the Church. The Order likewise produced no less than one hundred and sixty eminent writers, who wrote in defence of the immaculate conception of our blessed Lady of Mount Carmel, Mother of God, which at all times, but particularly in the first ages of the Church, was impiously opposed by the enemies of our faith; and also sixty others who left behind them for the information of their successors and the general use of mankind, volumes comprising Theology, Philosophy, Morality and science in general; it would be here superfluous in me to mention their names, as they may be seen in a work called the “*Bibliotheca Carmelitarum*.”

THE END.









